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DWIJ:

THE

CONVERSION OF A BRAHMAN

TO THE

FAITH OF CHRIST.



BY THE

REV. WILLIAM SMITH,

One of the Missionaries of the Church Missionary Society
at Banaras.

LONDON :

JAMES NISBET AND CO. BERNERS STREET.

MCCCCL.

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Note.

The subject of this little
story (now long out
of print) is the Rev.
Father GOREH, who
looked like the S. S. T.E.
of Emily P. John, Oxford,
in India, some few years
after his ordination to
the Priesthood in the
Church

and few
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public
missions,
devote
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against

Christianity by the Brahmins: and thus to

avail himself of the most *practical* mode of suggesting the manner in which those objections should be met.

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The Author was requested, by some influential friends of the Society, to publish the Speech delivered by him at their General Meeting; and, therefore, it is now printed, and it is hoped it will not be considered as an unsuitable Preface to his little work.

SUBSTANCE OF A SPEECH

(WITH SOME MODIFICATIONS AND ADDITIONS)

*Delivered by the Writer of the following pages, at the
Fiftieth Anniversary Meeting of the Church Mis-
sionary Society, held in Exeter Hall, May 1st, 1849,*

THE RIGHT HON. THE EARL OF CHICHESTER,

President, being in the Chair.

I LOOK upon myself as standing here to give some account of myself as a Missionary of this Society for eighteen years, during which time I have, to use an Indian phrase, been "eating your salt." You have a right to ask what I have been doing during that time? And here I may premise, that I have found, in my Missionary experience, that the constitution of this Society (without, perhaps, having been so contemplated at the time of forming it) is admirably adapted, for carrying out its object. To illustrate what I mean: I have often been asked in India how I received my support; the persons proposing the question generally adding, "Of course you are paid by the East India Company." On

my replying that such was not the case, a step has been made in advance towards gaining their confidence and good will, by their being assured that they were not taxed to provide my maintenance. This point being explained to their satisfaction, they have, naturally enough, further asked, "By whom, then, are you supported?" This has given me a fine occasion to set forth a statement of the nature of Christianity: how that, in our religion, we have a holy and divine Incarnation, who gave his life a sacrifice for the sins of the world: how that he rose again the third day, and, before his ascension to glory, gave commandment to his disciples to preach the Gospel, and to give information of all that he had said and done to every creature. I have said to these men, that these glad tidings, having been brought to my country a great many ages ago, were, after a good deal of opposition, received by us; and, through God's mercy, our old, false, useless religion being renounced, we became the disciples of this great Incarnation, the Lord Jesus Christ, and worshippers of the one living and true God. Thus, we all profess to be disciples of the Lord Jesus; but, alas! we are not all really what we profess to be. However, those of us who are, and wish to be such, feel it incumbent upon them to labour to obey the last, as well as every other command of their Lord, viz., to preach his

Gospel to every creature. They meet together, therefore, to consult over the matter; they say, "We cannot all go forth on this necessary mission; but if some one or more of us can, and will, we who remain will be answerable for their support." Such, then, is the nature of Christianity, and the reason why we seek to propagate it; it is no command of the Honourable Company, nor of the King or Queen, or any other earthly sovereign, but simply the last injunction of the Lord himself; and in my being here before you its messenger, on purpose to make it known to you, you have, at least, a living proof of the benevolence, the disinterested motives, and the sincerity of those who profess it. Thus, I repeat, the very constitution of this Society is admirably calculated to assist in accomplishing the object for which it is founded.

I stand here (as I have said) to give some account of what I have been doing during the many years that I have been an agent of this Society. In doing this, I must give some account of Banaras, which has been the chief field of my labours, and of the work there; and in speaking of that Mission, I shall be giving you some idea of the other Stations of North-India, the greater part of which I have seen, and know that a great similarity exists among them. Hitherto, our work is inchoate; and it is, so to speak, under-ground.

We are, as it were, miners, and the result of our labours does not yet appear. And though you might be glad to see some of the precious ore which we are at times privileged to extract from the mines which we are working, you could have no desire, unless bounden duty should call you, to come in contact with the dross in which it has been imbedded. But this the Missionary is obliged to do. He must become, more or less, familiar with the darkness and filthiness of heathenism; and, with the pride, and passion, and sensuality, of Mahomedanism, he must often come into fearful collision. Their subtle, and specious, and, to the carnal mind, alluring doctrines and speculations, with their consequences, he must study; he must meditate upon both, in order to refute or expose them, and also to know how to shape the Gospel to such extraordinarily formed and corrupted minds. Hence has arisen one of my greatest mental trials. Not unfrequently, after having had discussions with Pandits, (learned Hindus) or learned Mahomedans, when I have returned home, and in my own room endeavoured to lay the matter before God in prayer, their arguments have, with re-doubled force, reverted to my mind. "Perhaps," it has been suggested, "perhaps it is that there is neither sin nor holiness; perhaps they are but relative terms, as the Pandits assert; perhaps it is, as they further

affirm, that there is no matter; that all I see, or imagine I see, is spirit; perhaps that which thinks and speaks in man is God; perhaps it is that whatever is is God; perhaps our blessed Lord was nothing but a man, as the Mahomedans maintain; and, perhaps, no atonement has been made for my sins." These terrible temptations; these incentives of the devil; these "fiery darts," have much more severely wounded my soul, than the brick-bats, which have occasionally been thrown at me, have my head.

Another cause of trial to the Missionary, though, thank God, the more we are known the more it decreases, is, that he is looked upon as a deceiver, and as a destroyer of the peace and happiness of families and of society. They have abused me, in terms that I could not possibly here repeat. My heart has sunk within me when they have told me, crying out, perhaps, half-a-dozen together, at the top of their voices, to this effect, "You are a liar; you are a blasphemer. You ought to have your tongue cut out of your head, and your eyes plucked out. You ought to have melted lead poured into your ears, and you ought to be taken and thrown alive into the Ganges; and this we would soon do, were we not afraid of the Government." I have thought of Jeremiah's words on such occasions, "Woe is me, my mother, that thou hast

borne me a man of strife, and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me."

Again, it is extremely difficult to bring home sin to the consciences of this people, they have such a very inadequate idea of its evil, and so many ways, as they imagine, of doing away with it. Want of employment for our converts, and the imperfections of their character, form another great obstacle to the progress of our work. Without, however, dwelling longer on our difficulties, or trying to enumerate them (for, indeed, their name is *legion*), I will proceed to state briefly what "God hath done with us."

After I had been fifteen months at a neighbouring station, preparing for my work, I was placed at Banaras; first alone, then, after eight or nine months, I was joined by two excellent German brethren, Messrs. Knorpp and Leupolt; the praise of the latter is in "all the churches;" the former, who promised to have been equally as valuable a labourer, was taken to heaven after five years residence with us, and when he was just well prepared for his work. Other Missionary brethren subsequently, and at different times, joined us, of whom the reports will have informed you. The Mission consisted, when I took charge of it, in the spring of 1832, of a school in the city, having about 120 boys, with one Chris-

tian family on the Mission premises. That school has since been greatly enlarged, a new and commodious building having been erected, in which, together with two branch schools connected with it, upwards of 400 boys are educated. In the city we have four chapels, and four other smaller preaching places. We have on the Mission premises a handsome church, and more than 300 native Christians, with various schools, and every thing necessary for effectively conducting a Christian Missionary establishment. Amongst the boys, are six who are being trained as teachers and preachers to their countrymen; and we have five catechists (adults) who are, and have been, some of them for many years, acting in that capacity.

With regard to Banaras itself, it is a large city, calculated to contain between 300,000 and 400,000 inhabitants. It is, and ought to be, to us Englishmen, the most interesting city in the whole Heathen world. Banaras, the natives tell you, is built of gold, though you, in your unbelief, suppose it to be, like other cities, built of brick and mortar. Banaras, they assure you, is too holy to rest on the earth—it rests on the trident of one of their great gods. Banaras, they say, is the gate of heaven, and whoever dies there—even though he be an idol-breaking Mahomedan, or a beef-eating Englishman—is sure to go to heaven. Could you see that far-

famed and ancient city, with its thousand temples, besides all the Mahomedan mosques, and its more than a hundred colleges and seats of learning of the reverend Brahmans, you would say, "Surely, this is a holy and highly interesting place." Could you see the crowds of pilgrims thronging the different avenues to that city; could you see the immense multitudes standing by hundreds and thousands on the banks of the "*holy*" Ganges; could you see them reverently bending to the East as the sun rises and sheds its rays on their glittering temples; could you follow them to those temples, through narrow streets running between houses six or seven stories high, and observe their devotional attitudes; their compassing the temple several times, with their right hand towards it; entering the vestibule, ringing the bell, making their offering, repeating their prayers, and prostrating themselves before the image; could you go thence to the mosques, and see the Mahomedans standing in long rows, and going through their various forms of worship—you would say, "Surely this is a religious people." But could you become acquainted with the sentiments of that people; could you hear them speak of God, of the way of holiness, and of the nature of sin, you would say, "Surely, this is a wretched people—a people in truth without God, and without hope in the world." A Mahomedan will tell you that killing an infidel,

or converting one to the faith, is a sure passport to heaven; so, also, the repetition of the words, "God is God, and Mahomet is his prophet;" that an arrow discharged in holy war saves three souls—him that made it, him that brought it, and him that shot it. Could you, on one occasion, have visited with me a Mahomedan prince; could you have listened to his arguments, and heard him declare himself a very holy man, because he did not eat pork nor drink wine; could you have seen the pictures with which the walls of the large room in which we were sitting were covered—pictures of the grossest obscenity, such as you would not allow your children to look upon for any consideration; could you at length have heard this man declare, "You may speak as long as you like, and bring all the arguments you can for your religion; but were God himself to tell me that Mahomet was an impostor, and the Koran a lie, I would not believe him"—you would see great reason to alter the opinion you had too hastily formed of this people's sanctity. Were you, again, to make yourselves acquainted with the ideas of the Hindus, you would find them, in many respects, darker still. Of a holy and gracious God and Saviour Hinduism literally knows nothing. There is nothing in Hinduism to support the soul in afflictions and trials. I have heard a woman curse her god because she had lost her son. Hinduism is

equally barren of benevolence. Its votaries will feed the ants, while they leave their fellow-creatures to starve.

Visiting a village in one of my journeys in the cold season, I saw the house of a poor woman on fire; she was going for water to the tank to put it out, repeating sorrowfully a distich as she went along, the purport of which was, "the earnings of my life are gone—are gone—are gone!" whilst the neighbours were assembled, and doing—what do you suppose? "Of course," you would say, "trying to help the poor creature to put the fire out." Nothing of the kind. Such a thought would be the last to enter the mind of a Hindu in such circumstances. They were doing nothing more nor less (it was rather a cold evening) than just standing and warming themselves by the fire of the burning house! Hinduism, moreover, produces no truth. Allow me to give you an instance of this. There is a respectable man living in Banaras, who knows the city well, with whom I have had much intercourse. He has renounced Hinduism, but not embraced Christianity. He asked me one day to become his executor, or trustee, for his property. I expressed my surprise at his making such a request, as he knew well that I meddled as little as possible with worldly matters. He said, "Well, to tell you the truth, there is not a man in the city whom I can trust—not one who, if

he had the opportunity, would not appropriate my property to himself."

Banaras is a wealthy city; for people supposing it to be the gate of heaven, and dying there the passport to it, come from all parts of India to end their days at the favoured place. Hence, being wealthy and without the knowledge of God, it is a very wicked city. The natives themselves acknowledge that it is one of the most wicked places in the whole of India. Every sin that you read of in the first chapter of the Epistle to the Romans is committed there by day and by night. One often sees scores and hundreds of pilgrims sleeping a mile or two away from the city, and entering it early in the morning, perform their ablutions and various ceremonies as quickly as may be, and get away again before night-fall, in order, as they tell you, to avoid the great danger of being robbed, should they remain in the city all night. The *Gangaputrs* (Sons of the Ganges)—an order of priests who conduct the pilgrims through their various observances, and plunder them all in their power, are men of notoriously bad character, guilty of every vice. Being wealthy and wicked, Banaras is also a proud city. The 50,000 Brahmans * who live there are a proud people, and

* This is according to Mr. Prinsep's census, made between twenty and thirty years ago.

the Mahomedans excel them in this unamiable trait of human nature. They have treated the Missionary with the greatest scorn; though, thank God, it is less so now than formerly. They have said, "What, have you English a religion? We knew that you had bravery, and a great appetite for the enjoyment of the world; but we never knew before that you had a religion." Then that this, the religion of cannibals, should be proposed to the acceptance of holy, nay, divine Brahmans, inheritors of the eternal Ved! The folly and the presumption of this has amazed them.*

From a consideration of these difficulties, it may be asked (as it has been) "Why attempt to Christianize Banaras? Why not first try other places apparently more easy?" To this we have two answers: the first is, other places are being tried: the second is, that the conversion of Banaras—the natives themselves will tell you—would be the conversion virtually, of India. It is, to use one of their own phrases, "*The Mother of Hinduism*." It forms at present the fountain whence issue the deadly waters that are destroying the souls of men in that country by millions. Is it not, then, most desirable that these

* Mahomedans have told me that taking the sword in one hand, and money in the other, we should make multitudes of converts; but never any in our present mode of proceedings.

pestilential streams should be dried up at the fountain head, and thus cease to spread misery and death all around; and that in their place should flow forth the waters of life, that shall be for the healing of the nations? This we are endeavouring to do; and, notwithstanding our difficulties, we have encouragement. Hinduism is not unchangeable: there is not now a sect that worship Vishnu, which can be identified with the same sect existing in the eighth or ninth century of the Christian era. Mahomedanism having been deprived of temporal power—the great token and proof, as it is supposed, of its being from God, and so essential to its existence—is now a body without a soul. Its votaries are paralysed: the edge of their sword being turned, these men of might have no more strength, and literally know not what to do. Many of the natives, some of the most respectable too, have become friendly to us. Our Chapels and preaching places are well attended; our books are sought after and read. Our Christian congregation (already mentioned) we look upon with much thankfulness to God. Though they are not all really converted, the greater part having been taken in originally as orphan children; yet I do think that that congregation will bear a comparison, as to the number of real converts, with any average congregation in highly-favoured England. No year has been to me more encouraging than the last I spent at Bana-

ras. I had Brahmans kneeling with me in prayer at the footstool of the Lord Jesus; and during the year just expired, six or seven adults have been baptized: so that with Banaras it has been indeed a year of Jubilee. Mr. Mackay, a valued member of our Mission, informs me that two more Mahomedans are now making enquiries, as also another Brahman. Some of our converts have "suffered the loss of all things" in embracing Christ,—their property, wives, and children being taken from them; yet have they manifested through all a Christian spirit.

To show you something of the nature and reality of conversions amongst the natives, permit me to state one a little in detail. It was the case of a Hindu farmer. He lost by death a brother, to whom he was much attached. This caused him to think about the future state, and he began to enquire what had become of his brother, and whether there was a probability of their ever meeting again—a point on which Hinduism is perfectly dark. He went to ask the Brahmans, and learned men: they said, "How do we know what has become of your brother? As he has done, so has he been rewarded. He may have become a dog or a cat, or a wild beast, for any thing we know" (according to their well known doctrine of the transmigration of souls). This not satisfying the man, he left his house and home, and became what is called a *byragi*—he renounced the

world. The Hindus are continually doing this, often making vows at the same time, to undergo different kinds of mortifications. Some make a vow to hold up one or both arms, which they do till they literally wither away. Some vow to stand continually, never sitting or lying down, till their legs actually rot under them. Others look at the sun till their eyes are burnt out of their heads. Sometimes they subject themselves to the endurance of what is called, the "five fires," having a fire kindled round them to every point of the compass, and the blazing sun over their heads. These and many other species of self-torture, are inflicted from various motives (but probably never on account of sin). The best motive is that of obtaining, as they suppose, a temporary enjoyment of carnal pleasures in one of the heavens of the gods, so long as the merit acquired by their voluntary sufferings shall last, after which they must descend again to this abode of death, and undergo another series of transmigrations and sufferings. But the man of whom I speak had a higher object; he sought not temporary but eternal salvation; and this they tell you can be obtained only by knowledge (not knowing that unsanctified knowledge serves but to make fallen man more like the fallen angels). He therefore travelled over the country, almost from one end of India to the other, consulting the most learned and famous to be found. After

spending several years in this manner, and meeting with extraordinary adventures (some of which he related to me when we became acquainted,*) he came to Allahabad, a place of great pilgrimage, about 70 miles from Banaras. Wearied and exhausted in body, and wretched in mind, you may imagine him sauntering along the streets in tattered and worn out clothes, covered with dust—one of Christ's sheep (of whom he speaks, John x. 16), hunted by the wolf, still preserved; yet still wretched, because he could not find his Shepherd. However, the gracious purposes of that God, whom

* He told me that, on one occasion, he met with a renowned ascetic, who engaged to show him God. (The Hindus have a great desire to obtain a "vision of the Almighty," and often ask the Missionary if he can show them God?) He took him to a great distance from all human habitation, far into the depths of a vast forest, where he let him down into a large dark cave, which had a hole at the top just large enough for him to enter by. He told him that he must remain there for twelve days; that he would bring him daily supplies of bread and water to sustain life; that there he must sit in intense meditation, with his eyes fixed on the tip of his nose, and that within the given time, God would appear to him. He remained, and scrupulously observed the prescribed rules for a much longer time (if I remember rightly) than the twelve days; but, alas! he saw nothing, and came away grievously disappointed.

unknowingly he had been seeking, were "ripening apace." The day of his redemption had now arrived. He observed, by the side of one of the streets, a knot of men standing and listening to a half-caste, or country-born man, who was reading and explaining to them, with great earnestness, a little book. He went up and joined the party. That reader was a Catechist of this Society. He was reading a tract, and making known to his hearers the way of salvation through Christ. Our pilgrim, or rather searcher and enquirer after truth and the way of life, listened attentively to all he heard: and new thoughts and strange ideas, tinged with joy, fear, and surprise, began to fill his mind. After the Catechist had concluded his address, he distributed tracts to those able to read, who desired them. Our enquirer also received one, which, sitting down, he immediately read very carefully. He made the Catechist's acquaintance, and went to his house, where he remained a few days. (John i. 39.) The Catechist then gave him a note, and sent him to me at Banaras. Immediately, on entering into conversation with him, I felt convinced, from the very tone of his voice, as well as from his whole demeanour, that he was a right man. I have often said to the people, "give me a man really in earnest with regard to the salvation of his soul, and that man, I will engage, will and must become a Christian.

He cannot help it: according to our Lord's declaration, "Whosoever is determined to do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." We sat down and began, on the one hand to discuss Hinduism, and on the other, I made him acquainted with Christianity. We went on thus engaged, daily, for two or three months, when I observed that a change came over him, and that instead of his usual candour and simplicity of purpose, he had begun to raise doubts, when unbiassed reason would see no fair cause, and to propose questions when an honest man would only listen. In short, he was hardening his heart. And need we, my Christian friends, be surprised at this? Have we, placed in such very different and much more favourable circumstances, have we never hardened our hearts, and resisted the Spirit? Can we then be surprised, if a respectable Hindu, when he began to perceive where the road, on which he had unwittingly entered, would, in the first place, lead him to the loss of caste, honour, and everything that a man naturally holds dear in this life, should start back with dismay and horror at the prospect before him?

I told him that I suspected he was giving way to feelings of this kind, instead of manfully following truth wherever it might lead him. He acknowledged it might be so; and, at length, plainly spoke

out, and said, "You may say as much as you choose against Hinduism, and show how utterly unworthy it is of God, as it is unfit for man; and, on the other hand, expend all your powers in setting forth the excellences of Christianity: but of one thing I am determined, *I never will leave Ram to embrace Christ.*" I was, of course, deeply pained and grievously disappointed by this declaration. After thinking a little over the subject, I said, "I am sorry to hear what you have said; yet glad that you have spoken your mind: we shall now understand each other better. Such being your state of mind, I think you had, for the present, better go home (his house was near Delhi) after your long absence, and think over all that you have seen and heard during your travels. Take," I added, "a New Testament with you, and read it; it cannot harm you; and pray to God who made you. I believe he will yet lead you to himself. I will also endeavour to pray for you." Thus, after the lapse of a few days, I dismissed him, and went, myself, from home for about a month. On my return to Banaras, whom should I see in our first assembly in the city, but this identical man, who, I supposed, had arrived, by this time, nearly at his native place. Yet, there he was, standing before me! I was surprised, but said nothing to him, nor did he speak to me. Thus, for some weeks, he regularly met us—i. e. my Cate-

chist and myself—at all our different preaching places in the city, of which we have eight or nine, being aware of our time for visiting each. Always silent, he quietly observed our proceedings, reading, preaching, discussions, what our opponents had to say against, and what we had to say for, Christianity, &c. At length, he expressed a wish to my Catechist to speak to me. I said, “By all means: let him come to my house.” He accordingly came. I directed him to be seated in my study. When I went in, I said, “Well, what has come to you? I thought you were at home by this time?” He burst into tears: when his emotion would allow him power of utterance, he said, “Indeed, I was going home, and had got as far as Mirzapur (a town about thirty miles from Banaras) on my way. There it occurred to me, why leave with your doubts unremoved, and in as much perplexity as ever: you are leaving Kashi (the Hindu name for Banaras) the *illustrious*, the place illuminated with Divine knowledge, the favourable seat of our gods, the chief repository of our holy books, and where the greatest of our holy and learned men dwell! If my doubts cannot be solved there, where can they? I was determined, therefore, to return, and once more to try what I could make of Hinduism. I did so. And all the time that you were away I was diligently employed in going from

place to place, wherever I could hear of a learned or holy man, to have an interview with him. Thus I visited all the different convents, or seats of learning." (Places having eight, ten, twenty, or more, as the case may be, persons engaged in studying the Shasters, and in worship, and meditation, &c.) "In short, I was determined to leave no means untried to obtain from my own people, or their books, the knowledge of God and of the way of salvation, but without satisfaction. At length I went to the Hindu, or Government College, where the most learned Pandits are supposed to be employed to teach Sanscrit. I laid my case before them. They gave me answers, certainly, in their way, to my questions, but very succinct. When I begged them to treat the different points a little more at length, and condescend to grant their unworthy suppliant a little more information on these vital matters, they became angry, and told me to recollect that they were Brahmans, the gods of the earth, and that what they said was equal to Scripture itself. It was in vain to endeavour to mollify them; they thought I was come only to try and puzzle them with different questions, and would not be persuaded that I was a sincere enquirer after truth. At length they began to use filthy and abusive language, and threatened to have me turned out of the place, if I did not leave at once. O, sir," he continued, "my heart is broken.

I am convinced that there is no salvation for a poor sinner in Hinduism ; if there had, I am sure I should have found it. And I am as fully convinced that Christ is the only Saviour. I am come, therefore, to request that you will baptize me in the name of Christ." I kept him about a month longer, and then baptized him : and he was a Christian indeed. After some further preparation, he began to go with me to read and preach to the people. And had you heard the addresses which I have from the mouth of that black man, your hearts would have been affected *then*, I am sure, if they never had before. But I must be brief. He lived and acted as a Christian. He spoke evil of no one. He delighted to spend the day in this way : he would, generally, after having been out early in the morning among the people, have his own private devotions and reading of the Sacred Scripture ; then he would have prayer with his family. After that, he would fix upon and study a portion of Scripture, to explain to the people in the city ; then come to me for further information on the subject, and returning to his house prepare finally for his work. He was not a man who had been favoured with a liberal education, but he was a man of good natural powers, with a remarkably sound understanding. He was, also, full of zeal and love, and "clothed with humility." Thus was he blameless and harmless, a child of God, without rebuke,

in the midst of a crooked and perverse nation, among whom he shone as a light in the world. That man is now in glory. It pleased God in his mysterious providence, who doeth all things according to the counsel of his own will, to take that good man to himself in the prime of life. But there is a soul in glory, *the fruit of this Society*.

Another case, to which I would refer, is that of a Mahomedan prince, to whom I gave a New Testament and an *Urdu* book, called the *Din i hag ki tahg ig*, or Examination of which is the True Religion. For two years he was engaged, *quite by himself*, in reading these books; and God in his own sovereign love and mercy has led him to himself. He has embraced Christianity, and has consequently exposed himself to cruel persecution.

A young Pandit, or learned Brahman, has also become a Christian. His being the case set forth in the following narrative, is omitted here.

It is proposed, in the Report to which we have this morning listened, that ten additional Missionaries be immediately sent out. I earnestly beg, that of these, *four* may be sent to Banaras. We urgently require them. We want one to devote himself to Sanscrit and Hindu learning, and thus to prepare himself thoroughly to encounter the Hindu Pandits; and another to sink himself in Arabic and Mahomedan learning, in order to meet the

learned Mahomedans; their secular learning being used, of course, in both cases, only to open the way for conveying Divine knowledge from the Sacred Scripture to the members of each class. Then we want at least two first-rate men for Jy Narayan's School and College. Besides these, there is a fine opening for a Missionary doctor—a gentleman thoroughly skilled in his art, with the spirit of a true Missionary. Such a man would, no doubt, in a short time be able to support himself; he would afford invaluable aid to the Missionaries in various ways, and would be an incalculable blessing to the present generation of natives, and to generations yet to come.

In conclusion, allow me to observe, that we must “go forward” (Ex. xiv. 15) in Banaras. We are committed to the cause. Not our consistency alone, but the honour of our blessed Lord (speaking after the manner of men) is at stake. We cannot now retreat without bringing dishonour on His name who has redeemed us, and bid us “go forward.” The Musulmans and the Hindus have been challenged; for a time, from pride, they refused the challenge, but now they have been obliged to accept it. They have been obliged to come down from their high tower of self-confidence, and meet the Christian on the fair ground of argument, after one and another of their number has been brought from

amongst them. We are, therefore, I say, committed to the cause, and, I repeat it, must go forward. Not that we have got the victory—by no means, but the battle has begun. O! how often have I heard in that city the cry of “Victory, victory to the great god” (of the Hindus); strikingly reminding one of the cry at Ephesus, “Great is Diana of the Ephesians.” While the little Christian band, undismayed, has quietly but resolutely gone on, using the sword of the Spirit; and, by the grace of God, another, and another captive has been made. Here a Mahomedan has come forth and accepted the badge of the cross, there a Hindu; here a merchant, there a devotee; here a Brahman, there a Shudr; here a prince, there a peasant. And, my Christian friends, with these encouragements to proceed, shall we not redouble our exertions, until complete success crown our efforts? Have the soldiers of our earthly sovereign overturned the throne of the Mogul, and shall we, the warriors of heaven’s mighty Potentate, leave the throne of Mahomed standing? Has the sword of steel in the hands of our brave troops annihilated, under God, the physical power of the Hindu Rajas, and shall not the sword of the Spirit in our hands destroy the moral power of their supposed gods and goddesses, until the names of *Ram* and *Krishna*, of *Devi* and *Durga*, of *Vishnu* and *Shiv*, be no more remembered, but to be ad-

horred ; and until, " at the name of Jesus every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father ? "

Then bid us, in the name of the Lord, to go on. Cheer us on in our arduous conflict ; and to prove that your cheers are hearty, send us succour, O send us help from your sanctuary, strengthen us from your Zion. The ground at Banaras is consecrated. Souls have been begotten there " to a lively hope, by the resurrection of Jesus Christ from the dead," and some of them have already departed thence and taken possession of their thrones in glory ; and others are preparing to follow them. A new day is dawning on Banaras ; the first rays of the rising Sun of Righteousness are beginning to dispel the thick darkness. Help us with your prayers, and by some of you coming forth to join us. Whose spirit stirs him up to offer himself to this work ? I would say, resist not that spirit. Look not at the difficulties, but at the certainty of final victory and intermediate support. I myself resisted the conviction that I ought to become a Missionary for a length of time, but I had no peace until I gave myself up to the work, and, thank God, I have never repented. It is a blessed work, attended with a present, and as certainly to be followed with a most glorious reward. On this point allow me to make one other remark. You require, and you rightly

require, that our converts should when necessary forsake all, literally forsake all, to prove the sincerity of their profession. Christian friends, bear with me, if, quoting the Apostle's words, I say, "Thou that teachest another teachest thou not thyself." Thou that sayest a man ought to give up all for Christ, art thou ready to give up all, and at the call of the same Master become a Missionary? You say, and you say rightly, that the poor Heathen converts should not hesitate to forsake father or mother, wife, or son, or daughter, or property, to become a Christian. Is there no one here, in this vast assembly, who hesitates, or has hesitated to give up father or mother, son or daughter, brother or sister, to become a Missionary? My brethen, ought these things so to be? Surely you, established Christians, ought not to require more of the young and weak Heathen or Mahomedan convert, than what you yourselves are ready, under not very dissimilar circumstances, to perform. Then in this, as in every thing else, suffer yourselves to be led implicitly by the Spirit, and to be guided by God in his providential leadings (putting self entirely out of the question) according to his word, and the advice of pious and judicious friends.

Before sitting down, I will make one allusion to pecuniary matters. Christians in India give libe-

rally to the cause of their Lord. During my residence at Banaras, we have raised more than 10,000*l.* from local sources. Think not that your money has built the places which I have mentioned connected with our Mission. Our Chapels in the city, the City School, the Mission Church, the Orphan premises, and our Christian village, have all been built with money raised in the country, excepting 100*l.* for the Church. And here you have a proof not only of the reality of the Christianity of our friends in India, but also a proof of the reality of the Mission work going on there. For this 10,000*l.* and upwards has been contributed by those who have themselves seen the work, have gone with us to the city, have examined our scholars, have seen our converts, and conversed with them. And can it for a moment be supposed, that if they had not felt convinced of the reality of the work, they would have contributed thus liberally of their substance to forward it? Not only do they (I speak especially of the European Christians, the servants of the Company, Civil and Military, and, of course, only of the pious among them) give one-tenth of their incomes, but I know some who actually give all they receive, after defraying their own personal and necessary expenses, and who are living there in that trying and unhealthful climate, it may be with

a frail body, and suffering many deprivations, in order to draw their full pay, while they might retire home on their pensions, solely that they may have more to devote to His cause who devoted himself for their salvation. May God grant you grace to "go and do likewise."

D W I J:

THE CONVERSION OF A BRAHMAN TO THE FAITH OF CHRIST.

CHAPTER I.

IN the so-called holy City of Banaras, on a stream which feeds the Ganges, and within five minutes' walk of the *sacred* river, there stands a substantial house, with windows and doors in the Oriental style, opening into a court, surrounded by a stone wall, having a temple in the centre, where the family-worship—consisting of purifying the images with holy water, the offering of rice, flowers, &c., and repetitions of the sacred name and sacred texts—is performed. The situation, which is pleasant, is at the south end of the *golden* city, which exhibits its thousand temples besides numerous Mahomedan mosques, many of whose domes, bespangled with *real* gold, are seen glittering

beautifully as they are saluted by the rays of the rising sun ; who, in his turn, is greeted by the adoration of multitudes, crowding, as far as the eye can reach, to the handsome and lofty *ghats* (bathing places) along the bank of the river, the source of which is said to be in heaven, and whose water is devoutly offered by the uplifted hands of thousands to the rising god. While over, or on the right bank of, the celestial river, a beautifully undulating and well-cultivated country presents itself, abounding with the *palmyra* and the *date*, studded with villages, and adorned with the princely residence, gardens, &c., of the Rajah of Banaras.

In the house, the situation of which we have endeavoured briefly to describe, resides a family of respectable Maharatha Brahmans. The head of it, whom, for convenience, I shall name Dharmi, a widower, with two sons, has renounced the world, though still resident on the premises, and spends his time in worship and meditation. His brother, a shrewd, active man, manages the family concerns ; and is almoner to a Hindu Prince, from whose bounty he provides all the poor Maharatha Brahmans, who apply, with one meal a day. The circumstances

of the family are comfortable, and their connections good.

Dharmi's younger son, a youth of twelve or fourteen years of age is, or was, a student in the Mission School at Banaras. The elder, now about twenty-two years old, who was named after "the name of his god," but whom I shall designate Dwij, is the subject of my narrative. He received his education, not at the Sanscrit college in that city, a large and expensive establishment supported by government, from funds which had been dedicated to the purpose by the Rajah of Banaras when the English took the city—but, as most young men do, who are able, from a private tutor. With a bodily constitution not strong, he possesses a mild temper and good talents; his acquirements in Sanscrit, which he writes and speaks, are considerable. He is naturally inquisitive; and like most clever young men, had a good opinion of his own powers.

Mahadev was his Ishtdewta, or tutelar deity, as he was also of the family. But Dwij, on examining the pretensions of his family god, became dissatisfied, and cast him off; and in his place adopted Vishnu. It then occurred to him that it would be a meritorious act to

silence the Missionaries; and, driving them from the field, compel them either to leave the country or to confine themselves to the instructing of the Christians. This brought him to the house of the Missionary.

On his first visit he was reserved, merely asking a few questions on the nature of Christianity; but before he left he expressed his dissatisfaction on discovering that, according to it, man in this life is in a state of probation. The day after this interview the Missionary received a note from him, of which the following is a translation—

“A question from Dwij to the Missionary, concerning human misery, and man’s being in a state of probation. You say that souls are in a state of suffering in order to their being tried. This indeed is the custom of men, who cannot otherwise properly know each other. As, for instance, in order to ascertain the learning, or strength, or disposition of a man, he is tried by his fellows; and thus, what was before concealed or not known, is made manifest. But God is omniscient, ever present, and knows all hearts; there is, therefore, no necessity whatever that he should act contrary to his infinite

mercy, by causing great sufferings to poor helpless creatures in order to try them.

“Let it, however, be granted that adults, who are capable of knowing God and his law, and sin and holiness, and considering their fruits, experience, sorrow, and suffering, in order to their being tried—allowing, which we scarcely can, the possibility of this—but consider the case of those souls who in infancy suffer greatly from illness, the loss of their parents, &c., and when they grow up are freed from all these sufferings. In infancy, when they were incapable of probation, they were tried in every shape and form; now, that they are come to years of discretion, and capable of being tried, they have nothing to try them! Is not such a doctrine altogether unworthy of being received?

“An answer to the above two questions is requested.”

The Missionary's answer to the above.

“You say that it is the way of man to try by probation, but that such a method is unworthy the all-wise and merciful God. Well, but in this case, what is the meaning of the common saying in your Shasters, ‘As one acts so he shall be rewarded?’ From this it is plain that men

are in some kind of probation ; inasmuch as they will be rewarded according as they act in the circumstances in which God has placed them in this world.

“As I told you when you were here, God tries some men by affliction, and some by prosperity ; and when man afflicted uses his affliction aright and turns to God, his affliction becomes to him prosperity. On the other hand, when a man in prosperity forgets God, sinks in sensuality, &c., his prosperity is, to him, in the place of affliction, and tries him equally as much.

“Again, let it be known and borne in mind, that God does not try men in order to know them, but to develope their character ; and that they may demonstrate by their dispositions and works, whether they are fit for hell or heaven ; and according as they manifest their character, God deals with them. This is so far from being unworthy of God, that it is difficult to conceive how he could otherwise treat man as an intelligent and accountable creature.

“Moreover, it is plain that man is in this life in a state subject both to happiness and misery ; this none can deny : it is also plain that

he is in a state of probation, for this all religions imply, when they assert that he shall be rewarded according to his works : now, if God does not try them, *who does ?*

“Answer to the second question.—I am happy to find, from this question, that you seem to admit the possibility of adults being in a state of probation ; but you say it is very improper that infants and children should be thus placed. Observe, I never said that children were placed in a state of probation. I told you that we hope and believe that all dying before they come to years of discretion are, through the merits of Christ, saved ; and thus, whatever sufferings they may have, for a few days here, in consequence of being born of a sinful race, they are richly recompensed in an eternity of bliss. And whatever sufferings those children who come to years of discretion may endure in their infancy, such sufferings are not sent as punishments, properly speaking, nor yet as trials ; but are intended, we have reason to believe, in some way or other for their good, and to fit them for rightly discharging their duties when they enter the state of probation. As a father, before sending his child to school, may discipline him, so God, often, by afflictions,

&c., in childhood, prepares the adult for going through his state of probation.

“Now I wish you to reflect on these things, and you will see that in the Christian religion, and in none else, there is a glorious hope for man. If a Pandit, by undergoing a month’s examination or trial, were told he might obtain a situation of 100 rupees a-month, would he not strive for it, even although he might not be certain of obtaining it? In the Christian religion you are *sure* to obtain the prize, if you strive for it according to God’s command. Jesus Christ, the Supreme God incarnate, has atoned for our sins; and thus, by his incarnation and atonement, has reconciled the divinity and humanity, and opened the way for our becoming reconciled personally. He, also, cleanses our heart by his Holy Spirit, and imparts strength to enable us to overcome sin, and to walk in God’s ways, and attain to his knowledge and love. He says, ‘Watch and pray;’ take hold of my hand, and walk with me in God’s ways while in this state of probation for a few days; and you shall most certainly, through me, be put in possession of everlasting happiness hereafter, where there is no more birth, no more death, no more fear. O beloved, lay hold on this glorious hope. In

your religion there is nothing but darkness before, and darkness behind, and doubt and fear in the middle;* here light is *rained* (an Oriental expression), and peace and happiness for ever and ever. May God bless and guide you!"

After this, the Missionary heard no more of Dwij for the period of about eleven months; and frequently having inquirers who advanced as far as he had, and then receded, he had almost forgotten him. In April, however, of 1845, he renewed his visits;† and the Missionary spent a great deal of time with him. He could not at times conceal the fact, that he had convictions of the truth of Christianity, and of the futility, to say the least, of Hinduism. He

* That is, they know not whence they come, nor whither they are going, and in the mean time are encompassed with doubts and apprehension.

† It may, perhaps, appear strange to an English Christian, that the Missionary did not go to his house and look after him; this he did subsequently; but at the period we are speaking of it would not have been judicious. He was not yet prepared to bear the anger and the scoffs of those about him, for admitting the visits of an English minister, to press him to embrace the religion of the English, as our adversaries love to term Christianity.

renewed the subject of human probation ; and argued with zeal and ability in favour of the doctrine of the transmigration of souls. On one occasion he remarked, "the whole matter appears to me to come to this : according to your system, God made creatures who, he knew beforehand, would sin, and thereby become miserable, and yet he did not prevent this ; though, of course, he might have done so if he would. While, according to us, it is God himself who, in a certain sense, is fallen. Now, in the former case, there appears injustice ; in the latter, none at all, for surely God can do what he likes with himself." In reply, the Missionary observed to this effect : that such a system, if it did not lead to Atheism, was certainly less reasonable : and that on the other hand, Christianity insists that God made man upright ; and that when he, by the abuse of his own freedom fell, God, to prove not in word only but in deed, that he did not desire man should remain miserable, actually himself became incarnate, and in his humanity suffered in man's stead, in order that man might become again holy and happy ; and that to speculate farther on "hidden things," in reference to the origin of evil, &c., which, whether Christianity

or Hinduism were either or both true or false, would remain mysteries still, was foolish and vain, if not directly sinful.

In the course of conversation one day, it came out that he had begun to pray in private ; this acknowledgment cheered the Missionary's heart in his arduous, and sometimes painful, discussions with him.

The Missionary has an entry in his journal of June 6th, 1846, as follows :—" On Friday, I had as usual a visit from Dwij. He happened to get into a train of reasoning on Hinduism, which made it look very plausible, in fact, quite as much as, if not more so, than Christianity ; certainly more so in *his* estimation. I was low and very dull, not being well, but this roused me ; though I fear I did him no good, by vehemently labouring to show him that it was nothing more or less—the whole system—than Satan's device to ruin souls. I felt uncomfortable after he was gone. I fear I have been *reasoning* the matter too much with him. It is very difficult to know what to do. O Lord, guide me !"

August 30th, he writes—" On Friday last, I had Dwij with me three or four hours. He has been ill for the last week, and therefore could not come. I trust he will yet be brought in.

He says, but he deceives himself, that no worldly considerations deter him from becoming a Christian. All he wants is more satisfactory evidence of its truth. He acknowledges that he has many doubts about Hinduism, but at the same time declares he has many, if not more, in regard to Christianity."

"Among other things, he said he had often observed that every Hindu who became acquainted with European learning, lost, in the same proportion, his respect for the Shasters. He instanced a Pandit in the College here, a very clever man, who is quite a convert to our system of astronomy, &c., and is, therefore, he says, afraid to hear about our religion, lest he should become a convert to it too."*

"I went over a good part of Rom. i. with him, and showed him the different steps by which man had gradually fallen from God, and, in consequence, God departed from him, and that the way to return is by retracing those steps—that he must forsake, first, all known sin: second, the worship of the creature: third, he must worship the Eternal Almighty Supreme: fourth,

* The Missionary has often desired to cultivate the acquaintance of the interesting individual here referred to, but hitherto without success.

renounce all confidence in his own wisdom : and, fifth, be thankful to God, and give glory to him ; and he would certainly help him, and lead him in the right way. He was very attentive to all that was said, and seemed impressed. One pleasing feature that he possesses is, that he never interrupts one. May God have mercy upon him."

That God had graciously laid hold on him (Phil. iii. 12), was now becoming more and more manifest : yet to witness the anguish of soul which he at times evinced, as the light gradually broke in upon him, was very distressing. He described, on one occasion, his daily worship as a Brahman. The Missionary then described his ; and contrasted the two, much to the disadvantage of the former, which Dwij seemed to feel deeply, as many a sad sigh evidenced. The Missionary read, also, several passages out of the Prayer-book to him, and part of Heb. xii.* He candidly acknowledged

* Our unequalled and invaluable Prayer-book is of the greatest use to our Churches in India. It gives a body and form to the piety of our converts, whether Hindus or Musulmans, who have been accustomed to a form from their infancy, which they greatly value ; and which some Dissenting Missionaries, I believe, would rejoice to have.

that he had now fewer doubts in regard to Christianity, than he had about Hinduism. In this case, the Missionary told him, he ought by all means to embrace Christianity ; and that God would certainly remove all his remaining doubts. On this his usual subtilty again manifested itself. He said, “If my one hundred doubts, for instance, on Christianity may be removed, why may not my five hundred on Hinduism ?” The Missionary warned him that he was deceiving himself, and he knew it not.

[The desire of the writer of this narrative is to show something of the nature and difficulty of Missionary work in Hindustan ; and to excite, if it may be, the interest, the sympathy, and prayers of Christians, in a larger manner in its behalf.

Some persons object to the publishing the arguments of the Pandits (which Missionaries are obliged to hear, and try to answer in the best way they can), on account of their infidel tendency. The force of this the writer has never been able to feel. Blasphemous expressions and infidel sentiments of the Jews are expressly recorded by the Evangelists in the Gospels, and that without “note or comment;”

while, on the present occasion at least, answers are appended. I will only add, that should it occur to any of the readers of these pages that such a case as the one here brought before them, might be treated to greater advantage in some other way, and that better arguments might be employed (as no doubt they might), I would earnestly intreat them kindly to state these things in writing, and send them to the Author, as they may thereby render essential assistance to the Missionary cause in Hindustan.]

CHAPTER II.

“I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? hath not God made foolish the wisdom of the wise? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.” (1 Cor. i. 19—25.) “Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” (2 Cor. x. 5.)

As in ancient so in modern times, the “*glorious gospel*” is proved to be the power of God unto salvation, unto *every* one, of whatever clime or description of character, that

believeth ; hereby confounding infidels, and confirming the faith of God's people.

Before proceeding with the narrative, we will give the substance of a letter from Dwij to the Missionary, which in order of time ought to have come in a few months earlier, but was overlooked. In this letter, it will be observed, Dwij propounds the common heathen maxim, and which indeed characterises more or less all systems of error, " Believe as your forefathers believed before you, and there leave the matter." He says, " We assert that the Shasters alone possess the foundation of faith, and whatever they declare, and that alone, is to be believed. We are not wiser than our forefathers, who implicitly obeyed them ; and thus these sacred books have been handed down, honoured and obeyed from one generation to another to the present time. It is proper and right, therefore, for us of the present age to receive and obey them.

" Moreover, it is clear from inference (the *argumentum a posteriori*) that this world has a Creator, who is infinite in wisdom, power, and goodness. Since then he is infinite in goodness, we are assured that for man, suffering and blind, he must have revealed his word to

enlighten his eyes. The question then is, *What Shaster is from God?* The only answer to this is, that that Shaster which has been handed down from his forefathers, is to be believed by each one as divine.

“But you say that you have for the Christian religion other and better arguments, viz. *miracles*. Well, I ask, how do you prove that its propagators possessed miraculous powers? If you answer, because it is so written in the Gospel; I observe, so you first believe the Gospel, and then the miracles, because it contains them! In this case, I ask, what is the *use* of the miracles? You believe the book without them; they are, therefore, superfluous. On the other hand, if you do not in the first place credit the Gospel as a true book, how can you, merely from *its* assertions, believe the miracles related in it? As if a man were to declare before the king that he had paid a certain man (who accused him) his debt, and now owed him nothing; and were then asked by the king for his witnesses to prove it, and should reply, ‘O, yes, I have three or four witnesses, but they won’t come to give their evidence here; you must, therefore, take my word for it.’ Would such a man’s testimony

be received ? In the same way, to credit the miracles of a religion, merely because that religion asserts them, is altogether contrary to reason. I conclude, therefore, that there is no other way than for each one of us to believe his own Shaster, and there leave the subject."

The Missionary's answer to the above.

"You say, that there is no foundation of faith but the Shasters, and that you believe what your forefathers did before you. Here allow me to ask you a question, '*How* did they believe, or what induced their faith, and *what* did they believe ? What Ved, what Shaster, and what Puran did they build their hopes upon ?* Whom did they call God, and whom the soul ? What did they determine to be sin, and what holiness ? What the nature of salvation, and the way to obtain it ?†

"Again, when they had made up their mind to believe any given point, how did they first ascertain its truth ? Whether, for instance,

‡. * The Veds are popularly said to be four, the Shasters six, and the Purans eighteen ; and all are contradictory, more or less, one of another.

† On all these subjects the Hindus have a common saying, that "there are as many opinions as there are teachers.

they believed Kanád, or Goutam, or Jaimani, or Kapil, or Patanjali, or Viás (all according to the Hindus divine, but contradictory, teachers), how did they satisfy themselves of the truth of him whom they at length adopted? What undoubted marks did these teachers, or any one of them, exhibit of having a divine commission to instruct their fellow men?

“Again, when a man has determined to receive any one of the various systems, how is he to be sure that it is the best? Perhaps you will reply, ‘A man may take which he likes, and that will be the best for him.’* But who says so? Where is this written? Does, for instance, Ved Viás approve Kapil’s equilibrium of the five qualities, or the atoms of Kanád’s system; or, does he esteem those who do approve them? Or, on the other hand, do they esteem Ved Viás or his system, or his followers? And so of all of them: did they not instead

* A common simile used by the Pandits to explain away the contradictions of Hinduism is, that of a confectioner’s shop, in which are sweetmeats of every kind to meet every taste; and when this is disputed, they will exclaim with indignation, “What! in God’s shop is their only one kind of goods for the numberless different kinds of customers?”

of this, revile, curse, and persecute each other ?

“Again, when in preference to the other Shasters you receive the Vedant Shaster, tell me, pray, which of the Vedant systems you have adopted—the system of works, or the system of knowledge—and by what arguments do you prove one preferable to the other ? Again, if you receive the Vedant of Viás, why not the Purans also, with all the stuff and nonsense they contain, as you, yourself acknowledge, and which you know it is said he wrote ?

“In regard to God, you say very correctly, that he is Omniscient, Almighty, All-merciful, &c., but to what god or gods in the Veds or Shasters do you apply these attributes ? Not surely to the Nirgun, for he, you know, has none : and as to the Sargun, he has got too many ; for according to the meaning of his name, he has all qualities—bad as well as good. If you hold with some of your schools, that he puts on and puts off qualities or attributes at pleasure, as a man his coat, it remains for you to prove how such a being can be perfect Almighty, Allwise, &c., which you hold him to be. He is nothing more, in this case, than an actor or mountebank, which indeed I have

heard Pandits declare, assuming first one disguise and then another, to amuse himself and others—if others there be. Careless, profane men, may in this manner blaspheme the Supreme ; but yours, I trust, my dear friend, is a different state of mind.

“ You acknowledge that Christianity is from God, in the same way as any other religion, and therefore for me to bring arguments to prove it is unnecessary. You must, however, remember, as I think I must often have told you, that it is not the Gospel only that informs us of the miracles of Christ ; the Jews, the Romans, the Greeks, and the Musulmans too, all bear witness to them ; and this, bear in mind, is the testimony of enemies ; and the astonishing prophecies, you know, of our Master, are being fulfilled up to the present day before your eyes. Understand, moreover, that our religion was *originally* believed *not* on the authority of the written Gospel : but it was received and *first* believed by multitudes, and then the Gospel and Epistles were written for their use and edification, *not* to cause them to believe, but because they had believed. (*e. g.* Luke i. 4, the Greek.) These people had heard with their own ears the words of Christ and his

Apostles, and seen with their own eyes their miracles (and therefore they received as true and divine the book in which all this is written) and they believed ; many of them, at least, we are expressly told, because of these miracles.

“ You must also bear in mind the sufferings which the ancient Christians endured because of their belief in these miracles, which their adversaries also acknowledge in books extant to the present day. That they received the same book for the Gospel that we do, we are assured by ten thousand arguments, which it is not necessary now to enumerate.

“ God grant that you may soon embrace this ‘glorious Gospel,’ that it may be well with you in body and soul, here and hereafter.

“ I am, &c.

“ Missionary.”

About a month after the events above related, viz. in October 1846, the Missionary received a long and elaborate letter, or rather pamphlet, from Dwij, stating at length his doubts regarding Christianity: “ In looking it over,” the Missionary says, “ I was pained and disappointed, at discovering what appeared to me a state of mind much farther removed from

the Gospel than I had hoped. O Lord, what shall I do? Teach me, and help me. Help me to answer him according to thy mind, and with meekness and wisdom, and much love; and pity and enlighten him, I pray thee."

It appeared, subsequently, that his paper did not convey a correct representation of his state of mind at the time; it did not contain so much what he really thought and felt, as what he earnestly desired to think and feel. It would be too long to give a verbatim translation of the whole: probably a statement of the substance of it will suffice the generality of readers. It is entitled "*Doubts Concerning Christianity.*"

First Doubt. According to Christianity none can be saved but those who believe in Christ, and yet scarcely any one has heard of Christ! What! has God created many nations and innumerable generations for hell, and though he had provided the remedy by which they might have been saved, never sent it to them? If you say, those who have never heard of Christ will not be accounted transgressors, then what was the use of Christianity at all?

Second Doubt. According to the Gospel, Christ is your mediator, and through him, and him alone, pardon of sin and every other blea-

sing is to be obtained. What ! is the sea of God's love and mercy dried up, that the blood and the water of Christ's death and intercession are required to replenish it ? But, you say, God is just, and therefore Christ died. I ask, is this justice that the innocent should suffer for the guilty, and the guilty escape ? He who has sinned must suffer, not another for him. Again, where is the use of an atonement, as you state it ? Repentance and amendment are what God requires. If you say there is none in the body without sin ; I ask, are not Christians in the body ? And if you say Christ saves them from the effects of sin and bad conduct, and what faults they commit he makes up for, I ask, will not God save from bad conduct those who with true love turn to him, and pardon what they have ignorantly done amiss ? Those who have never heard of Christ are so situated ; and will not God have mercy on them ?

Third Doubt. Christ and his Apostles, you say, performed many miracles. This I doubt ; notwithstanding all you have said and written. Such wonders one hears of everywhere, and learned men have decided that such tales are not worthy of credit ; for wherever they have been examined, their falsehood has been made appa-

rent ; and hence we justly doubt of the truth of any. Moreover, wonderful works, which wise men amongst us have related and believed, you won't believe ; why, then, should we believe yours ? Again, it is very odd, if Christ healed the sick, &c., when on earth, that he does not do it now ; no, not even for those who have taken shelter under his footstool (*i. e.* his own people). If you say that miracles were necessary for first propagating the faith, but now they are not, I ask, have all already believed ? or, were those only of the first ages, the beloved of God ; and has he no regard for the people of the present age, who are drawn and distracted by various religions, and calling out for the true one ?

Fourth Doubt. All religions according with the Ved teach that souls are eternal, and that the nature, or disposition, of God is so essentially just, that from it, as from the *Kalp-briksh* (a tree in heaven), every one receives fruit exactly according to his works. This doctrine I think right. But according to Christianity, God, by a mere act of his will, creates souls ; which is both improper and impossible.* There are many souls walking disorderly, and are alto-

* All systems of Hinduism deny the possibility of creation in the proper sense.

gether unfortunate : would God knowingly and wilfully have created these ? I might, from ignorance, employ a thief as my servant, but I certainly should not if I knew, nor would any man ; and yet you say, the infinitely wise God has created souls who he knew very well would never obey him, and would eventually be miserable in hell for ever ! On this supposition I do not ask merely, where is his wisdom gone, but what has become of his justice and his mercy too ? I conclude, therefore, who ever from amongst us, embraces Christianity, will become an Atheist ; and will never obtain comfort until he come back again to the Ved.

Again, where was the necessity of creating souls ? Surely, God did not do it for amusement ; or because he wanted company ! If you say he did it to make them happy in heaven, I ask, why did he not then create them in heaven, and not on earth, whence they are in great danger of falling into hell ? Don't tell me ever about probation and consciousness, but tell me this, If God had created men with heavenly bodies, and given them heaven at once, would heavenly joy have been less, because not obtained by their own works ? And such, indeed, as appears from Christianity, is the case ; for according to it man does not

obtain heaven by his own works, though this was the method first ordained for Adam ; but since man became a sinner, he can obtain heaven only in virtue of Christ's works.

Another great doubt in my mind is, that on the Christian hypothesis of souls beginning to exist only with their bodies, God's justice or mercy in the sufferings of infants can never be established ; nor yet the doctrine that all men have become sinners in consequence of Adam's sin. If, in reply to this, you say that, although God has made man a sinner from his birth, yet he has also provided a way of salvation for him, a foolish man even would reprove your words, according to the Shloke, or Scripture-saying, "It is better to keep at a distance from the mud, than having put your foot in it, to have it to wash." Know, then, that argue and dispute as much as you like, the people of Hindustan, who have inherited the Veds and Shasters, for them Christianity is not.

Fifth Doubt. Christianity condemns idolatry: this is wrong. For don't suppose that we look upon the mere image as the Creator of the world ; but, knowing that God's essence is in every thing, we set apart one thing in particular, in order, by meditating upon it, to remember

God (as you do with the Bible*). Who is such a fool as to look upon stone or metal as the Creator of the world? God is omnipresent, and, therefore, we may worship him in any thing that has been consecrated by holy texts. If then those who, having never heard of Christianity, worship idols, and suppose that they will thereby be saved, should, instead of it, be punished, their punishment would not be just. And in the case of those who have heard of Christianity, if they nevertheless continue according to the command of the Shasters to worship idols, and believe they shall thereby obtain salvation, will punishing them for this be just? And should some even look upon the image as God, still he will not be punished for it. For it is the way of the world to punish one who has dishonoured you. Nay, there are many such patient men who look upon their own honour and dishonour, as one and the same thing, and are praised for this. Is not this excellence much more in God?

Sixth Doubt. Christianity denies the trans-

* It is a common remark made by the Natives, that by our meditating, &c., on the Bible, it becomes just as much an image to us as their literal ones are to them.

migration of souls. This doctrine involves much injustice. True, for those who after death obtain salvation, it is well enough. But with regard to those who die in their sins, and are never to obtain birth again, the case is very different. Their punishment is not only useless, but it would prove God to be guilty of enmity, cruelty, and injustice. Now, according to justice, the end of punishment is to correct and reform the offender, and to deter others from offending. But if Christianity is to be believed, there are only two places hereafter—one of endless happiness, and the other of endless misery—and while the unfortunate wretches are being punished in the latter, there are none who, by witnessing, might learn a useful lesson from it ; and that they themselves should derive benefit from it is impossible, as they are never to have a chance of another trial. Had Christianity stated, as it does in regard to the souls of beasts, that the souls of the wicked would be annihilated at death, there would have been some show of reason for it. But that poor souls, for only a very short time of sinning, should be roasted for ever and ever in the fire of hell, without any conceivable end to be answered, I can never believe, so long as I

believe in the mercy, and goodness, and wisdom of God.

The doctrine of the Veds and Shasters on this point is far more reasonable. According to them, whatever a soul suffers here is for the sins of a former birth. Thus, by a sensible punishment, they receive correction and instruction ; and if they refuse nevertheless to reform, they will clearly be without excuse. As to your objection that they are ignorant of the sins of the former birth for which they are suffering, and therefore, where is the justice of it, and how can they in this way be reformed ? I reply, that either from the Shasters, or their spiritual teachers, they are assured that their sufferings are in consequence of sin of one kind or another. And such are the wonderful ways of God (literally, his "*extraordinary amusement*"), that even those who have not been favoured with a Shaster, or teacher, yet, if they are candid, will acknowledge that whatever afflictions and sufferings come upon them, are intended for their reformation and good. Now, you Christians allow that punishment and affliction are for our correction and reformation in this world, but, inconsistently enough, deny this to be the case in the next.



Finally, as on some points, I candidly acknowledge, the Veds and Shasters appear to me to have erred ; so, on all the points I have mentioned, I esteem their doctrine more reasonable than those of Christianity. But, alas ! to whom shall I open my mind ?* In this world's bazaar, wisdom, which is indeed the principal thing, is at great discount ; while those things which appear excellent, but are in truth nothing but chaff, have plenty of purchasers : for those things which are really excellent and essential, no one is concerned.

One word, before I conclude, as to what you object in regard to what are esteemed the evil deeds of the gods and incarnations—for instance, those of Krishna. Ignorant, inconsiderate people immediately swallow all your accusations, and are confounded ; while the least reflection would convince them that there is no just cause of accusation on this account against Hinduism. Surely, you would not bind God as you bind yourself ! What is sin, and what is holiness, but just what God determines to be

* The anguish of soul here exhibited, is, I trust, beginning to be felt by others of the Natives, and should draw forth the sympathy and earnest prayers of all Christians.

so ? Therefore, sin and holiness are to him (considered, that is, abstractedly) both the same. If you object to God's indulging himself in playfulness and gambols, as, for instance, with the milkmaids of Mathura, when he appeared as Krishna, then understand, that to perform works of holiness, either is equally inconsistent with him. For the intent of performing good works is to obtain something which the doer does not yet possess : when, therefore, you make God a doer of good works, you make him a seeker of something which he has not yet attained to, which is plainly inconsistent with his perfections. Hence, when you assert that Christ did works (whether good or bad no matter), your assertion proves an attribute in him which is not divine, and *he*, therefore, is faulty. If you say, that Christ's works were without effect (*i. e.* according to Hindu doctrine, in respect to himself, that he should in consequence be obliged to perform other works, and so on *ad infinitum*, works always begetting works), I have then only to remind you that Krishna's gambols and frolics were also without effects, or any bad consequences. You say Christ walked holily to teach people to do the same, and ask what end did Krishna's gambols answer ? I

reply, that listening to the story of the divine amusements, whether in Krishna's incarnation, or those of others, is death to evil passions and every sinful desire in man. Besides this water of life, there is no other medicine for man's diseases : and however hard his heart may be, and destitute of divine love, yet such a wonderful provision has the ocean of love (*i. e.* Krishna, or God) made, that by the mere act of hearing it recited, love is immediately produced. Even good men, also, acknowledge this, and bless and thank God for it. So that what the Christians say, that the only tendency of Krishna's doings is to increase sin, is all a calumny. For whoever with true love drinks the water of life of his history, his thirst for every thing worldly is continually decreased, and his love to God daily increased ; aye, and the comfort of his own heart bears witness to its efficacy. If there be some who do not derive this benefit, it is because they harden their hearts. To them I would declare, and intreat them to give my words credit, for as their sincere friend* and

* Observe how Dwij warms with his subject, and how with the spirit which he had, unknown to himself, imbibed from Christianity, he labours to show himself a philanthropist in a Hindu dress.

well-wisher I assure them, that good people hearing the immortal story of God's amusements, obtain divine comfort and love. If wicked people make these amusements an excuse for themselves committing sin, and in this way lead others astray also, *theirs* is the sin. God is blameless. Indeed, in regard to those who are evil disposed, what word is there, however holy, which they will not subvert? And is not Christianity equally with Hinduism open to this abuse? When people are taught, *e. g.*, that merely by believing in Christ they will be saved from the punishment of their sins, will not many, having thus believed, but whose principles are weak, and passions strong, untether the heifer of their desires to roam at large in the field of their gratifications! Indeed, if the truth may be told, a good many such Christians one meets with every day; who, though the professed disciples of Christ, have no more overcome their evil propensities than others. So in regard to Hinduism. If evil-minded men turn its good into evil, it is no more to be blamed than the cow, whose milk the serpent drinks, yet loses nothing of its poison.

The Missionary had not occasion to answer

the above communication in writing ; as Dwij began, after this, to visit him so frequently, that, through God's mercy, every doubt was ultimately removed by *vivâ voce* intercourse and prayer. It may be, however, satisfactory to give the substance of the answers, which we will endeavour to do as briefly as may be : only, the reader is requested to bear in mind that they are answers to a *Hindu*, not *European* sceptic.

Answer to the First Doubt. We say that none will be saved who do not believe in Christ, supposing they hear of Christ, otherwise we make no assertions regarding them, simply believing that they will be treated hereafter as they conducted themselves here.

You say, that if Christianity had been necessary to the salvation of all, God would have revealed it to all. You must first prove that God was obliged to reveal it to any. Could he not justly have left the world, in the same state in which the Hindus, for instance, have been left, to walk by, what is called in Europe, the light of nature and tradition, and dealt with them hereafter, according to their works ? This you will not deny. And if he has favoured some with something more than this, where is

the injustice to others? Any more than in giving Asiatics black skins, while he gives Europeans white, which the Hindus much prefer; or, than in placing some individuals in situations where they attain high degrees of worldly refinement and knowledge, while others are left in a state little removed from the beasts around them. You must, also, bear in mind what I have told you, that those nations among whom Christianity has spread wide, will not all be saved—perhaps not one in a hundred; and that those who, by neglecting it, are not saved, will be far more punished in the next world than those who have never heard of it, and therefore never refused it; and that they will throughout eternity curse the day in which they were born in a place where the glad tidings of a Saviour were published, which they refused to accept.

As to your supposition of the revelation of Christianity being useless, we do not say that those who never heard of Christ will be saved; we merely say that they will not be punished for refusing him, having never had the opportunity.

Answer to the Second Doubt. The pith of your Second Doubt is, that an atonement and

mediator are not necessary, because God is merciful, and will save every returning penitent. But don't you see the principle of Christianity, and that which you advocate is the same, only in the former it is carried out to perfection. You say God is so merciful that he will receive returning sinners. We say he is so merciful that he has actually himself become incarnate to bring them back. You say he will hear their prayers; we say he will not only hear their prayers, but actually himself, as Mediator, pray for them, and teach and help them to pray. You say each one must bear his own sin; we say *He* has borne them for us who, though he "knew no sin, was made sin for us, that we might be made the righteousness of God in him." Alas! that the Christian's God should be *too* good—too loving for you. And yet you exclaim, What! is the ocean of God's mercy dried up? Indeed, it is with *you*, for according to you, you will simply be rewarded according to your works, each one receiving just what he has earned; but here the length, the breadth, the depth of the ocean of Christ's love is illimitable; plunge into it, and you are blessed for ever.

You object to the doctrine of substitution.

In this, as a Hindu, you are not candid ; as you have, you know very well, the doctrine and illustrations of it in your own Shasters ; only, with us, the substitute was *divine*, and therefore entire master of himself and his actions, which you cannot prove of any of yours.

Answer to the Third Doubt. You say the miracles of Christ and his Apostles cannot be true, because all wise men know that pretensions to miracles generally are false. This, you will perceive, upon reflection, is a weak argument ; as if you were to say all men pretend to be true, and yet we know that generally speaking they are nothing but liars, and therefore all men are liars !

Your objection to Christians not possessing miraculous powers now, has nothing to do, you must remember, with the truth or falsehood of Christianity. Their want of this power, may arise, for anything you know to the contrary, from their unbelief ; and that the truth of a religion is not to be staked upon the character of those who profess it, is a sentiment to which you cordially assent. Consider, moreover, that whatever Christians might, or might not, do in regard to the working of miracles, yet, that a *man may be a true Christian without having*

this power, is evident from the fact that all Christians in the Apostolic age had not this power; and, notwithstanding this, their Christianity was never on this account doubted. Nay, the Apostles themselves could not perform a miracle at *any* time. Remember too, that miracles were not intended so much to convert as to furnish such evidence of the truth of his mission who performed them, that those who rejected his message should be without excuse. Very few, comparatively, of the Jews, amongst whom almost all the miracles were performed, were converted. There are, also, let it be understood, *moral* miracles as well as *physical*, a proof of which will be furnished, I trust, in your own happy conversion ere long.

Answer to the Fourth Doubt. With reference to the subject of this doubt, it is granted, both by you and me, that souls are in some way or other fallen and miserable (or at least *think* they are, which, for our present purpose at least, comes, you know, to the same thing), and that God knew this long before it happened. The question then to be considered is, which scheme, mine or yours, is more reasonable. You say that souls are *essentially* divine, and yet acknowledge that

they are, in some way or other, subject to sin and misery. You say, they are eternal and self-existent, and yet they are dependent. You say that the soul has existed from eternity, and yet it does not know it; nay, in by far the majority of cases, it absolutely denies it, and considers the doctrine as little less than blasphemy. You say, this divine soul had once divine knowledge, but has lost it, and that it will never be happy until it regain it; and yet all this time it is divine. Let it have knowledge, or let it be without it, it is God. Now God, you know, can be but God; therefore, leave him alone, and give up all your *pūja*, reading, meditation, &c., and become practically an Atheist, and get all the comfort you can of it. In fact, being God, you of course want no comfort! To this, then—that is to Atheism—your system, you see, leads.

Christianity, on the contrary, teaches that God has created the soul of man, and so, if I mistake not, the soul itself says. Ask your own soul, my dear friend, and candidly and calmly listen to its voice, and weigh its reply. Yes, but you say God knew that the souls of men would be miserable, and yet he created them. I rejoin, yes; but he knew he *himself*

would become miserable, and yet he became the soul or souls! One of the two must be true—which is the more reasonable, judge ye, bearing in mind the ten thousand accidents by which we can conceive a *creature* may degenerate, while to conceive of the *Creator*, or *God himself*, degenerating, is tantamount to Atheism.

Again, God's foreknowledge (if the term itself be correct,) of what would and would not happen to his creatures, is a point with which, when considered practically in regard to ourselves, it will be seen we have nothing to do. First of all, who can understand or describe with any certainty, what God's foreknowledge is? Let us, then, not build so much upon what we know so very little about; but let us labour to distinguish what is God's province, and what is ours, and let us keep to our own and leave God to his own, and thus we shall have peace. The Scriptures teach that men who go to hell, will go there on account of their sins, and for rejecting the Saviour from sin;—a Saviour who would bestow upon them a much greater glory than they could have obtained of themselves: as if, to use a figure similar to your own, a child were to soil his clothes, and then, instead of merely

getting them washed, he were to receive in their place, royal robes, a crown, and a throne. In this case, would he find fault with his father, because, though he knew when he went out he would dirty his clothes, he had not by force kept him at home? You know we are all children in the sight of God, and until, as such, we receive his Word, we shall never see his glory.

You say, if God has created souls he is bound to save them. Do you mean that he is bound to compel them to be saved? Because, he has done every thing but this for you and me; and were he to use compulsion you would then, perhaps, complain of his tyranny!

Answer to the Fifth Doubt. In regard to the manner of worship, we will (God willing) discuss that, when we have agreed upon the object of worship. You must first prove that among the innumerable gods, whose images you worship, any one of them possesses the Divine attributes—is, in short, the Supreme; and then, with God's help, I will show you, that no image you can devise, can manifest him half so much as his works and his word. Nay, I will show you that an image, so far from being *a help*, must necessarily hinder, clog, and con-

fine your aspirations to the Deity. Remember, too, that you yourselves teach that images are intended for the ignorant and the imperfect. Christianity, my dear friend, is the perfect religion, and intended to make its recipients perfect, as God their maker is perfect, partakers of the Divine nature, and one with the eternal Word, in some respects, as he is one with the Father. Thus you see Christianity carries man to the utmost boundary of perfection, but does not overleap it, as your Veds and Shasters do, and vainly (and we might add, blasphemously, only we trust your forefathers did it more from ignorance than wickedness,) attempt to fuse, as it were, God and man into one mass, and thus introduce all manner of confusion. Know, then, that the Christian is the true Yogi—(the united to, or seeking union with God)—whose union with the Deity is much more intimate than that of the soul with the body ; and, think you, that this most sublime, spiritual union is to be brought about, or promoted, by the intervention of a material image ? The idea is absurd. Why, it would manifestly prevent, rather than promote it.

There is not much in what you say about God *being everywhere present*, and that there-

fore he may be worshipped in every thing. If God is in every thing, he certainly is in man, and much more (so to speak) in him than in any thing else, as is clear from his superiority to every thing else. Every thing, then, ought to worship him, and not (as with you) he every thing. Now this, again, is Christianity, viz., that every thing was made for the service of man, and man for God. But you, having broken off from God, and being at sea without a rudder or a compass, make every thing God, *but* God, and bow down and worship that which is manifestly inferior to yourselves. However, I will not enlarge on this subject, for I know you have no esteem for idols, or idol-worship ; only your pride rises (which is quite natural ; such, alas ! is our nature,) at that being condemned as sin which you yourself have practised as a virtue. But don't let this depress you. What is done can't be undone ; and the times of ignorance God hath winked at ; but now commandeth all men everywhere to repent. Repent, then, and no longer trust to obtain merit or salvation by eating the offerings of idols ; but eat the flesh and drink the blood of the *Son of God* ; for he declares, "As the living *Father hath sent me, and I live by the Father* ;

so he that eateth me, even he shall live by me.”* O! when Christ shall thus dwell in you and you in him, how will you look down with abhorrence upon all idols, and be equally astonished at your own infatuation in having, by worshipping them, demeaned yourself below the beasts that perish, and at the Divine mercy in raising you from such degradation.

Do not, I pray you, puzzle your brains about God’s justice or injustice, in punishing in this or that supposable case; but reflect that he has never dealt unjustly with you. Has he? And depend upon it that every one’s conscience will, sooner or later, bear witness to God’s justice; and this the Christian Scriptures everywhere declare.

Answer to the Sixth Doubt. With respect to the eternal state of those who have never had the Bible, God himself will declare and decide it at the last day. We have nothing to do with it; nor can we assert any thing positively about it. The Bible, you must remember, concerns those to whom it comes; and with regard to

* It is remarkable that some of the Hindu serfs hold the duty of eating the body of their spiritual teacher; but gross in this, as in many other things, they *understand it literally*.

them, if their portion be everlasting damnation, it will be so because they have refused everlasting life. There surely is no injustice in this. If they refuse deliverance from sin, and a crown of never-ending glory, which they might have had for nothing, they certainly will never be able to prefer a charge of injustice against God, when they find themselves in the lake of unquenchable fire ; which they have earned for themselves, and for which they have fitted themselves, by sinning knowingly, wilfully, and notwithstanding all warnings, against infinite goodness and mercy.

That punishments, to be just, must necessarily be reformative, you have not proved. You do not mean to assert that it would not be just, in any case, to take the life of a criminal. At least, your Shasters do not assert it. Yes, but you say, others by witnessing it, would be restrained from doing the like. And how do you know that the eternal punishment of the wicked in hell may not be the means of restraining some orders of holy beings from sin ? The Bible at least does not state the contrary.

As to punishments, according to the Veds and Shasters, you know you are here in a *perfect maze*, of which there is neither begin-

ning nor end, an eternity of births producing an eternity of works, and an eternity of works an eternity of punishments, and all this without the poor soul being conscious of any thing at all about any of them.* My dear friend, disentangle yourself from this net of despair, by embracing the righteousness and merits of an infinite Saviour, who has stood in your place and suffered the fruits of your works, in order that you might attain to his place, and enjoy the reward of his works.

As to the defence you have set up for Krishna, if sin and holiness are, as you say, the same to God, is it not rather odd that none of your gods should ever have happened to perform holiness? Would it not seem that they are not exactly the same, but that sin is something better than holiness? At least, your gods have always shown a preference to wars and fightings, and gambols and amusements, and being rather shy of medi-

* It occurs to me while writing this, that another Pandit, on one occasion, speaking on the point, observed that we were not conscious of having existed in childhood, and yet we know we did. I answered, granted; but now you must prove two things, 1st, That our existence hitherto has been that of children, and, 2nd, *How we have now become adults.* He made no reply.

tations and austerities. I shall not, however, argue this, and one or two other points, which you have mentioned, as I don't think it necessary at present ; but will conclude with one question :—Would you not in your conscience have been very glad and thankful, if you had had one such incarnation of Christ, so holy, so undefiled, separate from sinners, &c. ? Would you not, in preference to all others, have embraced him with all your heart ? Then, as a wise man, let not the childish sophism that he was not born in India, deter you. May you “ Know him that is true, and (soon) be in him that is true, even in his Son, Jesus Christ. This is the true God, and eternal life.” 1 John v. 20.

CHAPTER III.

"The works of the Lord are great, sought out of all them that have pleasure therein." Ps. iii. 2.

No where, perhaps, in the present day, is the mighty working of our gracious Lord more impressively exhibited than in the conversion to Christianity of respectable natives of India. The obstacles of every kind, internal and external, are such that it is not an ordinary (if we may be allowed so to speak), but an extraordinary, exertion of Divine power, edifying to contemplate, which is put forth to enable the trembling subject of it to overcome them. In the meantime, while the heart of the Missionary is exercised alternately with grief and sympathy for the yet undecided candidate for the cross and the crown, the truth and the reality of the promises and declarations of the Sacred Scriptures, as exemplified in the case before him, affect him deeply, and furnish an antidote, *mercifully provided*, against the infidelity and

blasphemy which he is obliged daily to hear, and to oppose. His soul is, indeed, filled with admiration at the love, the power, the patience, the perseverance, and the wisdom of the "Good Shepherd," in thus, in his own time and manner, bringing into the fold a lost sheep, so much, in the first place at least, against its own wishes and determination ; and in spite too of the subtilty and power of Satan and all his instruments. "I will bring the blind by a way that they know not ; I will lead them in paths that they have not known. I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." (Isa. xlii. 16.) To the truth of this the subject of this narrative can, with tears of gratitude, "set to his seal."

On the 22nd of November, the Missionary had a meeting with Dwij, in the Mission-school in the City,—a place where, indeed, for some time they most frequently met.*

* This building, as also the chapels in the city, besides the purposes for which they were originally intended, are very useful as places of meeting with enquirers. A man will come readily to the houses of the *Missionaries*, so long as his friends have no suspicion of *his having* become an anxious enquirer on the subject

After some points in his tract (of which we gave an account in the last chapter) had been discussed, the Missionary read with him the first seven chapters of Matthew. He was very serious ; his questions were put in a remarkably modest manner, and the answers received with great candour, and altogether his deportment was most pleasing.

Meetings of this kind took place frequently. On one occasion, the Missionary dwelt on the text, "If any man *will*," i. e., is *resolved*, to "do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself," (John vii. 17.) and endeavoured to show him how exactly Christianity was fitted for man *as he is*: and how that it is an indubitable truth, that whoever is truly and sincerely a seeker of God, when he meets with Christ and his words will necessarily embrace them. Dwij acknowledged he thought there was much truth in the observation : and that if he had not *had* a religion, he would certainly embrace Christ-

of Christianity, but the moment this begins to be suspected, he is afraid and ashamed to come thus openly ; and is, therefore, glad to be able to meet the Missionary in a more concealed manner at one of *those places* in the city.

ianity at once. His desire to dispute and argue gradually grew less and less : but it not unfrequently appeared too evident that he deeply regretted ever having become acquainted with the Missionary, or that he had ever allowed himself to have anything to do with Christianity, when he reflected on the sacrifices he would have to make, should he become a Christian ; for, occasionally, though rarely, the strange words would pass his lips—"if I should become a Christian." The *possibility* of such an extraordinary event began now to present itself to his mind ; but the *probability* he trusted, was far, far distant. However, to hear him allude to the *possibility* of his one day becoming a Christian, was a great encouragement and stimulus to the Missionary's heart.

We copy, from the Missionary's journal, the following entry, of May 30th, 1847—"I spent three or four hours each evening, on Sunday and Friday, with Dwij at the School. O God, be pleased to bless my poor endeavours with him. He tells me that he is sometimes very unhappy, and does not know what he shall do. 'How can I,' he says, 'look upon the gods, and books, and teachers, whom I have been taught to reverence and worship from my

childhood, as false, and as deceivers ?” I told him that he need not look upon his teachers, in the first place, as deceivers, but rather as men groping in the dark, and labouring to make out God, the soul, &c., by the force of reason. Look upon them, I said, as men working in the night by torch-light ; while upon you the light of day shines, and the ‘sun of righteousness’ has risen. Then, while you pity, do not despise or abuse them, there is no need of that ; thank God for your greater privileges, and walk in the light that you may become a child of the light ; and remember, where much has been given, much will be required. Remember, too, that it would have been much better for you never to have been born than to have heard of Christ and not believe in him.

“ Amongst other things, I was encouraged by his informing me that several Pandits and others, whom he knows, are beginning to entertain doubts of the truth of their religion. ‘But, then,’ he observed, ‘they dare not speak out, not even one to another, because they *cannot trust each other* ; and if a man says ever so little on the subject he is abused, and at once put down as a Christian.’

“ *He said he should like to have some conver-*

sation with an *English* infidel (for I had informed him we had infidels in England), to know what *he* had to say against Christianity."

On the 6th of June, the Missionary writes, "I was with Dwij again till nearly ten o'clock at night, and exerted myself so much in conversation and discussion—or, rather in explanations and illustrations—that I had scarcely any sleep all night.

"Amongst other questions, he asked how we (Christians) prove the being of a God, and why this whole system might not be merely nature, and the soul of man material, &c. I cannot recall my answer; but one remark I made was of this kind:—These men (*i. e.* Atheists and Rationalists*), I observed, don't think very little of themselves; and their reason-

* It may perhaps be superfluous to remark, that there were Rationalists in India long before there were in Germany or England; and from the small opportunity the writer has had of becoming acquainted with the sentiments of the latter, they appear to be as yet but learners, compared with their elder brethren of the East. The Missionary has in his possession an able letter or two from a man of this sect in Banaras. He translated one of them, and sent it for publication to the "Calcutta Christian Intelligencer," but from some *cause it was not inserted.*

ing powers they exalt to the highest pitch, both in regard to themselves and in defence of their system. Then, how is it that while on one hand they esteem themselves demi-gods or even more, on the other, they make themselves, by denying the immortality and spirituality of the soul, equal to the beasts? Surely they only do this, or attempt to do this, from a fear that if the soul should really be a spiritual, intelligent, and personal existence (or being), and if there should be an intelligent, superior Being—the Governor of the universe—they may, very likely, be called to account by him; and this both their pride and their guilt (for in spite of themselves they cannot help feeling, now and then, that in some way or another they might and ought to have done better than they have) rebel against.

“Poor young man! he would fain persuade himself that he may be in heart a Christian, and be accepted of God through Christ, without outwardly professing him and receiving baptism.”

A week after the above, the Missionary says, “I did not like Dwij quite so well on Tuesday evening. Perhaps it was because Mr. C—— was *with* me; and he wished, therefore, to

show that he had still something to say on behalf of Hinduism."

It was evident, however, that God was carrying on his work in his heart surely, though silently—"I will work, and who shall let it?" He expressed more and more unequivocally his conviction of the worthlessness of Hinduism, and of the excellency of Christianity; and that he would certainly embrace the latter, if he should not have to suffer so much in consequence. But that he was so thoroughly convinced that all religions, excepting *perhaps* Christianity, were of human invention, that the doubts which he still could not help entertaining on some points of Christianity must be removed, before he could feel justified in undergoing the sacrifice of every thing—possibly, even of life itself—in order to embrace it. He said, "If I become a Christian, I desire to become *pakkah*, (a *thoroughly baked-one*;) able to give a reason to all who may ask, why I have become one." (Pet. iii. 15). He was desirous, too, of refreshing his memory with various objections from the Purans, &c., which might reasonably be brought against Hinduism. In short, his mind *had* experienced a great revolution, being now *inclined to favour every thing that favoured*

Christianity, and to exaggerate every thing that could be said against Hinduism, while, formerly, it was, of course, just the contrary.*

About this time Dwij wrote a letter to a friend of his—a Pandit, at Azimgarh—but first showed it to the Missionary, that he (Dwij) might be sure there was nothing anti-Christian in it. This letter is remarkable for two things—first, that one Pandit should write to another on the subject of religion, a thing unheard of in these days; and, secondly, that one Pandit should write to another as a Pandit, against Hinduism, and in favour of Christianity—an event stranger still. This letter furnishes another proof, too, of the essentially diffusive nature of Christianity. “No man lighteth a candle and putteth it under a bushel.” Where this light is it must shine; and where Christ’s

* Missionaries in India sometimes complain, and no doubt with good reason, that their converts when they begin to preach to their countrymen are prone to dwell more on the evils of Hinduism (or Mahomedanism as the case may be) than on the excellences of Christianity. This is, no doubt, to be lamented, and as much as possible, by kind and gentle instruction from the Missionary prevented; yet is it surprising! Is it not natural to seek to make reprisals on what has *so long and so grievously injured us?*

love has been imparted, it must seek to communicate itself.

The letter is as follows :—"Honourable and Learned Sir, my profound respects to you ! In consequence of my having had of late much intercourse with the Rev. Mr. S., and my attention engaged with the subject of Christianity, many doubts have arisen in my mind with regard to Hinduism. Hence I am desirous, entirely renouncing partiality, to make a strict inquiry on the subject of religion. Now, as you, Sir, are in constant intercourse with Mr. —,* and engaged by him in writing on these subjects, I thought you might possibly have a fellow-feeling, and be able to sympathise with me on the subject. In this case, I should wish that you and I, without any partiality either way, calmly examine the subject together, either

* A European gentleman—who, though not a Missionary has the spirit of one, and in a most Christian manner employs his leisure moments in doing the work of one; and consequently employs a Pandit—the man here addressed—to assist him in writing books on religious subjects. He has written and published large editions, entirely at his own expense, of several most useful works in the Sanscrit and Hindu languages, *which he sends to the Missionaries for gratuitous distribution.*

by letter, or I might come over to you. (Azimgarh is about seventy miles from Banaras.) For indifference in this matter is the height of folly. Suppose a person has given me medicine to heal me of a disease, and another casts doubts upon it, and says, instead of doing me good, it will do me much harm. In this case I am bound to examine it well. Now religion, considered as a medicine, supposing it to be good, is good for ever, bestowing everlasting benefit ; and if bad, is bad for ever, *i. e.* will do us everlasting damage. It ought, therefore, to be most carefully examined. Don't brother, say (as many do), these people (*i. e.* the English) are unclean cannibals and conjurers, and hence their religion bewitches the mind of any one who has the misfortune to attend to it ; and, therefore, I'll have nothing to do with it. This, indeed, might be said so long as one was unacquainted with it ; but now (in these days) such a remark might be retorted upon us and our religion with double force, to the great increase of our doubts regarding it.

“Let us reflect : God has endowed us with reason, capable of weighing the evidence of truth, and thus discerning falsehood, and separating one from the other. Shall we then re-

strain this reason ? (—repress, or imprison the truth, as it were in unrighteousness. Rom. i. 18.) If we do, we shall certainly have to answer for it before God. I am quite sure that knowing no other support than God, and relying entirely on him (literally, taking shelter at his feet), and thus examining religion with the reason he himself has given me, and being conscious of no partiality, I may safely embrace the way which shall be made apparent to me, without any fear (whatever people may affirm to the contrary) of being ultimately accounted by God a transgressor.* And should I be wrong even, yet I feel certain that God will not punish me ; because he is just, and knows that I have sincerely searched for the right way. We must, therefore, brother, examine the matter : for should we, from prejudice, or love of the world, or fear of man, neglect it, why, we may get on well enough in this life ; but in the next world we shall have that sorrow, and that cause of regret for which there will be no remedy. We shall then see that we were our own enemies ; and say to ourselves, alas ! that we

* The deep concern here manifested, and the doubts *injected by Satan*, and the unbelievers around, which *at times* distracted his mind, are truly affecting.

then neglected to inquire, and entangled ourselves in such a net from which there is now no escaping."

If my memory serve me rightly, the only answer the Pandit deigned to make to this earnest, reasonable, and affectionate address was, that Dwij was gone mad, and that his friends ought to look after him.

Dwij had, or thought he had, now made up his mind that Hinduism could not be defended, and must be renounced by every one sincerely desirous of finding God; but he was not yet equally certain that Christianity must be embraced as the last and only hope of sinful man. At least, he hoped that such doubts might be shown to remain on the subject, as would justify him in leaving it in suspense. He studied the Bible closely, and compared one part with another with great diligence, and would no doubt have found cause, had he been pre-determined not to see the light, to take his stand on some fancied neutral ground, and leave it, as many of his countrymen pretend they do,* to death and to God himself at length to

* A class of this kind is formed at Banaras, and doubtless increasing.

decide the question. But, thanks be to God, grace is too powerful for nature : the old man, yea, and the devil himself, though "the strong man armed," must succumb to the new, the "second Adam, the Lord from heaven," who taketh from the strong man the armour wherein he trusted and spoileth his goods.

He now began to ask various questions regarding the Scriptures, and make criticisms upon them. For instance, on one occasion, from amongst a list of questions which he brought, as was his custom, written down, one was this, "How is it that Cainan is inserted in Christ's genealogy, in Luke iii., while it is not to be found in the tenth or eleventh of Genesis?" The Missionary told him that the name was in the Greek translation of the Septuagint ; that nevertheless there might be an error in our present copy of Luke. That the transcriber, when about to copy the first clause of verse 36, might have cast his eye on the last clause of verse 37, where the words, "*the son of Cainan*" occur, and by mistake brought them up to the commencement of verse 36. The Missionary then told him candidly, that there was not this *only*, but hundreds of various readings of the *the Scriptures*, and showed him the list of

those in the New Testament, and explained to him how, without a constant miracle, it could not have been otherwise, especially considering the many languages into which the Bible has been translated; and that yet, amongst all these different readings, there was none by which any historical point, or point of doctrine, or of morals, was affected. He also reminded him that even in the Shasters and Purans (as there are also in the Koran), scarcely any of which have been translated, and none of them circulated but in their own country, there are a great number of various readings. Dwij received these remarks in the candid spirit in which they were made, and seemed satisfied.

Another question he once asked was this : "How could Sarah be an object of desire to Abimelech, when she was old and past child-bearing ?" He also, at the same time, expressed his disappointment at finding, as he thought, so few traces of our Saviour, and of a future state, in the Old Testament. This was a season of deep affliction to the Missionary, from the severe illness and subsequent death of his only son, (Zech. xii. 10.) and though he had come in from the country, whither he had taken his *child for a change of air*, to meet Dwij, he felt

so much dissatisfied with their interview on this occasion, that, on his return to the country, he wrote a letter to Dwij, endeavouring to answer more fully and satisfactorily his questions. As he did not keep a copy of this letter, it cannot be given.

It is worthy of notice, and may be useful to young Missionaries, at least, to know that Dwij's doubts with regard to Hinduism did not originate so much from its doctrines as from its facts. With respect to its doctrines, especially those referring to the Divine nature, the soul, sin, &c., the Pandits, and the Shasters too, allow, from the acknowledged difficulty with which these subjects are surrounded, so much latitude, that a man may entertain any opinion, so that he keeps up outward appearances, without giving offence. Matters of this kind, as with the Greeks, are, to use a phrase current elsewhere, "*open questions.*" Hence Dwij, in the first place, regarded the doctrines of Christianity as matters of secondary consideration; they might, no doubt, be good and right for them, the Christians; for it might, and no doubt had, as the Hindus often acknowledge, pleased *God*, amongst the innumerable manifestations *he has made* of himself to mankind, to reveal

himself to the Christians in the manner the Bible represents him to have done, and as he has done to the Musulmans through Mahomed. No Hindu will quarrel with you on this point ; and, like many in Christian Europe, who deem themselves much wiser, he terms those bigots who do. Points of this kind, then, did not cause uneasiness to Dwij's mind ; but the facts, or the pretended facts, on which Hinduism rests—the geographical and astronomical facts. Here was something tangible, on which he saw two correct opinions could not be entertained. The earth either is, or is not, an immense plain resting on the head of a serpent ; or, according to others, on the back of a tortoise. It either has, or has not, the seven circular seas of, respectively, salt-water, sugar, cane-juice, wine, milk, &c. Mount Sumerai more than 600,000 miles high, either is, or is not in the earth's centre, around which the sun, which is stated to be as near again to the earth as the moon, rises and sets. The decision of these and such like questions, Dwij saw, not upon opinion, which might always be doubted, but upon the simple exercise of our senses ; and the certainty of the decision made by the English regarding them could not be *shaken* ; and, consequently, the statements of the

Purans must be fables. But when he saw his confidence had been misplaced in one part of Hinduism, he naturally and of necessity began to feel it might be so in other parts too.

CHAPTER. IV.

WE left Dwij engaged in a careful and laborious examination of the Christian Sacred Scriptures. It was a time of much mental suffering to him ; and also of much anxiety to the Missionary, on his account. He progressed, but it was very slowly. There were times when he seemed just on the point of taking the final step of crossing the rubicon, and braving all consequences. Then, some plausible argument for Hinduism would occur to his mind ; or, some new difficulty in the Bible would arise ; or, the old difficulties—the origin of evil and the non-spreading of Christianity—would present themselves under new phases ; and thus he would from the threshold of Christianity be thrown back again to the very verge of Hinduism.

We extract the following entry from the Missionary's journal of August 15th.

“ I had Dwij with me on Friday, and tried to impress upon him the necessity of giving up the *speculative disquisitions* concerning the origin

of evil, &c., and to lay hold on facts. Take Christianity and take Krishna, I said, not so much as to what they said, as to what they did. Krishna, I know, says he will free you from all sin, but was he free himself? &c.—I trust his light is increasing, and that he is, upon the whole, progressing in the right direction.”

He continued reading the Scriptures ; and began to study that glory of the “glorious Gospel” justification by faith alone in Christ, “whom God hath set forth to be a propitiation through faith in his blood,”—a doctrine, which a man educated in Hinduism has peculiar difficulties in understanding, and which, like all converts from such a system, he is in great danger, if not guarded, of philosophizing and speculating upon until its spirit and essence evaporate.

With respect to personal sinfulness, he freely acknowledged that he felt himself a sinner ; more in heart, though, he said, than practice ; and he perceived and readily admitted that the fountain of corruption in the heart—equal to that of the greatest and vilest sinner that had ever disgraced mankind—had not flowed so freely, nor overrun its banks to such an extent as in the case of *many, merely* because of the more favourable

circumstances in which God had placed him, or because of bodily constitution which he had given him—all which he acknowledged was entirely “of grace.”

He was perplexed, however, with regard to the sin of idolatry, which is represented in the Bible as one of the greatest of all sins. He had given it up, yet he could not feel any peculiar guilt attaching to it, as he intended his worship for God. The Missionary was not particularly anxious to argue the point with him, but merely setting forth the *un-godly* character of those whom the images represent, &c., exhorted him to go on reading and praying with simplicity of heart; and assured him, that thus he would gradually see this and every other sin in its true light; that his light would shine “more and more unto the perfect day.” He said that he worshipped God—the great and all-pervading Spirit—by mental prayer and praise, but not in the name of Christ. He prayed, however, that if Christ were true he might see him to be so. He told the Missionary that he thought much more upon Christianity than upon Hinduism. His words were: “As there are sixteen anas (a copper coin,) in a rupee, so for one thought I bestow on Hinduism, I bestow fifteen on Christianity.”

In giving him instruction on the doctrine of the Trinity and the Holy Spirit, his in-dwelling in believers, &c., the Missionary endeavoured to show him how near Christianity brings us to God, making us, in a certain sense, "partakers of the Divine nature," without actually making God and us one and the same; thus furnishing what the ancient Hindu Doctors felt they wanted, but did not know how to attain.

It appeared he had sent some questions to Mr. ———, the gentleman to whose Pandit he had written the letter, of which a translation has been given.* The answers to these questions Mr. ——— sent to Dwij, through the Missionary. The Missionary accordingly delivered them to him. When he had read the letter, he folded it up, remarking, "This gentleman, says the same as you, respecting various questions which I had asked him;—that I must not dive too deep or I shall be drowned, nor seek to fathom things for which God has not given man

* At the beginning of Dwij's acquaintance with the Missionaries the latter lent him a Sanscrit pamphlet, written by the above gentleman, entitled "An Examination of the True Religion." To this Dwij wrote an *answer*, and as he thought a refutation, which he *requested the Missionary* to forward to the gentleman.

the line, and therefore——. He sighed deeply and was silent.

September 5th. The Missionary thus writes : “Dwij, in his visit to me this morning—after having attended for the first time our service in the Mission Church,—said that his uncle was very angry with him for reading our books ; and that he felt now as though he were a thief in his father’s house (*i. e.* that he had no right to remain any longer). He is in great distress of mind ; and will, I trust, soon be brought to take the final step. When he was with me on Thursday, I prayed with him, with his own ready consent. O blessed Jesus, enlighten and strengthen him more and more !”

Things seemed now coming to a crisis.

Unknown to the Missionary he had been speaking to several of his friends and acquaintances—so essential is it (we repeat the remark) to Christianity, wherever it really exists, to seek to propagate itself—and trying to convince them of their errors, and to bring them (as did Andrew his brother Simon, John i. 42,) to Christ. With one man, a *Dandi*, (a man living on alms, and devoted to holy study) he had taken great pains, and had begun to entertain hopes of him ; but this man deceived him,

and, as afterwards will appear, betrayed him to his uncle. Two young Brahmans (Pandits like himself) he introduced to the Missionary, and frequently brought them with him. They were pleasing young men and well disposed ; but, as the Missionary feared, the day of trial manifested their imperfections. The labour, however, that Dwij had bestowed upon them, and the success, so far of his endeavours, was a cheering mark of his boldness and zeal in the cause of his new Master.

An account of their first visit, and of the progress Dwij was making, the Missionary thus gives : " Sept. 12th. Have had a very exciting week. Dwij says, all his doubts are removed, and he has quite made up his mind to become a Christian, which he fully believes to be the will of God concerning him. In his visit to me on Tuesday, he brought two other young Pandits with him. When they were all three seated with me in my room, Dwij told me that (besides myself) those two were the only friends he had in the world to whom he could open his mind, and in whom he had entire confidence, and that he believed they were more than half inclined themselves to become Christians. In *listening to all this, and looking at the three*

interesting young men before me, I felt (and yet I could scarcely believe it) that what I had so often and so long endeavoured to pray for, was now coming to pass—that an impression was now about to be made on Banaras, and that the time of its visitation was at hand.

“I made a statement to my new friends of Christianity, and obviated an objection or two which they brought forward ; all which they received in good part, and manifested a very serious spirit. I then furnished them with suitable books, and arranged for future meetings with them.” On this occasion, Dwij stated to the Missionary, some of the trials he was now beginning to experience on account of his attachment to Christianity. It appeared that on the previous Sunday, while Dwij was attending Divine service at the Mission Church, his uncle, who had discovered only a few days before his intention of becoming a Christian, had gone to their mutual friends in the city, and begged them, if it were not too late, to come and try to help him to bring his nephew into the right way again. (His father having renounced the world, stood aloof in a great measure—hence the prominence of the uncle.) *Amongst others he went to Dwij's Guru, or*

spiritual guide. He himself (the Guru) was engaged ; but he sent his son to talk to Dwij. When he arrived, Dwij had returned from Sigra, (the Mission premises) and was resting himself on his *charpoi* (bedstead). The Guru's son immediately opened his mission, and expressed his astonishment that a young man of his good sense should think of acting the part of a madman, and of ruining himself, and bringing disgrace upon his family by becoming a Christian. He begged him to reflect what an immense deal of pride and self-conceit such a course of proceeding bespoke, as though he knew better about religion than all the world besides. Did he suppose himself wiser than all their ancient *Rishis* and *Munis* (Divine teachers), that he should think of falsifying and forsaking the old paths which they had pointed out ? &c. Dwij replied : Only convince me that they are right, and that Christianity is wrong, and I assure you I shall be too happy to remain with you.

“Guru's Son. ‘You must give up your own judgment in these matters ; and allow yourself to be a man only and not God, and walk in the way your fathers have walked before you.’

“Dwij. ‘This is very hard. You allow me *use my reason*, and judge for myself in every

thing of a worldly nature ; but where my soul and my eternal well-being are at stake, you say I must trust entirely to others—and to others who are continually contradicting themselves, and each other too.’

“Guru’s Son. ‘I have come all this way in the heat of the day to try and bring you back to reason, and you refuse to listen to any thing I say. Go this moment and fall at your uncle’s feet, and confess your faults and your foolishness, and promise amendment,’ &c. He proceeded at some length in this strain ; and then went away in a rage.

“His uncle did not return home till eight or nine o’clock in the evening, and for some time took no notice of Dwij. At length he addressed him in a tender and affectionate manner. He told him how much he loved him—that he had ever regarded him as his own child, &c. He begged him not to regard himself only, but also those near and dear to him, whose hearts he would break, and whom he would for ever disgrace by taking the step he was contemplating. On Dwij’s saying that he could not help it, that he must do what he was convinced was right in the sight of God, and that surely *his uncle would not have him act the hypocrite,*

—pretending to believe what he did not, and disbelieve what he really believed,—his uncle replied, as the Guru's son had before, that in this matter he must not think for himself, and then, becoming excited, said, 'What, are all our Pandits and learned Divines dead, that you go to the English to be taught religion?' &c. He proceeded in this strain for some time, pouring many a hearty curse on my poor head, and at length worked himself into such a fit of anger, that Dwij, fearing he might proceed to some act of violence, fell at his feet, and with joined hands besought him to allow him a day or two to think about it, after which he would give him his decision. Upon this the uncle became pacified, and has not since said any thing to him. He does not care the least, Dwij tells me, either for his own or for any religion; and hence feels so much enraged that Dwij cannot be content to believe what he likes in his heart, and at the same time continue outwardly a Hindu, and thus avoid the reproach of the world.

"Dwij tells me, also, that he believes, if the two young Pandits, his friends, who have begun *to visit me, and whose prejudices are all removed through the intercourse they have had*

with him, would come forward as candidates for baptism, many other Pandits would too. Indeed, he assured me months ago, that, to his certain knowledge, a great change had come over many of them on the subject of religion. O ! if a number of those who had the minds of the people were thus to come forward, what, under God, might not soon be accomplished with regard to Banaras ! And a sensation in it would be felt throughout India. ‘ O God, stir up thy strength, and come among us, and with great might succour us.’ ”

Dwij had still many temptations and misgivings. He remarked to the Missionary, on one occasion, that he felt quite ashamed to be seen by any one ; that the very trees, and walls, and bricks, seemed to be looking at him as he walked along the road, and crying shame upon him for the step he was about to take, and that he could look no one in the face. The Missionary observed, that amongst us (English) it not unfrequently happened that those who became religious incurred obloquy and persecution from their unconverted relations and friends. “ Yes,” he replied, “ but with you, those who become religious are not, I imagine, *thought to do anything wicked, or to become*

reprobates (*dusht*) thereby. Now, in my case, if I were to commit murder, or any other great crime, it would not be deemed half so bad as becoming a Christian." And then, poor man, he sighed again.

The Missionary informed him of his having heard that the Pandits in the Government College, learning his intention of becoming a Christian, had, with Satan-like subtilty, spread a report that he was a man of no steadfastness of character ; that he had already changed his religion several times, &c. Dwij said it was perfectly true that he had changed from one system of Hinduism to another ; that not being satisfied with Shiv, of whom he had been a warm devotee, he had turned to Vishna, Krishna, &c.; and added, that this very fact had sometimes caused him to doubt whether, if he became a Christian, he should not change again. The Missionary replied, " Your having changed from one system to another of Hinduism is no proof, to my mind, of instability, but rather of a sincere desire after truth. In respect to your fears of altering your mind again, should you become a Christian, have you not told me *that*, for the last twelve months, it has been the *prayer* of your heart that you might die, not

a Hindu, but a Christian? Now, tell me, did ever your mind thus remain fixed on any one system of Hinduism?" He instantly replied, "Never." "Then," said the Missionary, "fear not; God, who has kept your mind steadfast, even when still without the house of salvation, will not let you waver when you have entered within." The Missionary then read a part of John x. and prayed with him.

The following extract from the Missionary's journal, of September 19th, shows the pain which Dwij's continued indecision caused him, and also a remarkable instance of conviction of the truth in the mind of one of the monitors in the Mission-school. "I have met Dwij three times this week. I am greatly apprehensive that he will hesitate and hesitate until his heart becomes hard again, and God's Holy Spirit leaves him. Though he confesses himself a sinner, he seems to require a deeper conviction, and to see his alarming state out of Christ more clearly. O God, be gracious, be gracious to him, for Christ's sake! His reported conversion has caused a great sensation in the city. O that God might be pleased to complete his work in him, were it only for the sake of others.

"He told me that, on Saturday last, his uncle

had been relating his griefs and sorrows about him, to one of the monitors of the Mission or Free School, who after school-hours goes to teach Dwij's little brother and cousin, and I had requested him to talk to Dwij, and try and bring him to reason : and that, accordingly, he and the monitor had had a good deal of conversation. At length the monitor said, ' Well, to tell you the truth, I am quite of your way of thinking. I utterly detest Hinduism, and esteem Christianity to be the only true religion *par myn Kya Karun akela* (what can I do by it) ? If there was once a body of them formed, I have no doubt it would rapidly increase."

About this time, God graciously interposed in his providence on one or two occasions to deliver Dwij from his enemies ; the circumstances of which he related to the Missionary with tears of gratitude. It appeared that a leading and very influential man from the Hindu College, together with several other Pandits, came one day to his house, with the intention of causing him to take an oath, and sign a bond that he would cease to think about Christianity. But it so happened that he was away. He looked upon this as *a remarkable escape*. They came again, and *found him at home* : when it pleased God not

only to strengthen him, and enable him to stand firm, and 'witness a good confession,' but also to incline his uncle and his father in some measure to take his part, or at least to prevent any thing like violence being used. Poor young man! his trials were many and severe. He had indeed to pass 'through fire and through water'; but like the Psalmist, he was ultimately brought out into a 'wealthy place.'

It was very gratifying to observe how his trials increased his appetite for prayer. He learnt more and more the value and necessity of it; and exhorted his friends, the young Pandits, to the diligent exercise of it. He began also, to talk to people, generally on the subject of religion, whenever an opportunity offered; nay, he was so bold as to venture one day to attack his uncle. His uncle told him that he did not consider himself a sinner—that he had done no wrong to any one, &c. "It is true, though," he continued, "one day I went to a temple, and accidentally got entangled amongst a crowd of women, who were going to worship, and evil desires were excited. But, you know, this arose only from the locality; and, as I got away I was all right again. Besides, I did not go there *expecting* to meet with women, and I have

not been since." On this, Dwij observed, that if it had been his mother or sisters, those evil desires would not have been excited, which showed that the fault was in himself, and not in the place. He told the Missionary that it was quite true that his uncle was not a profligate and outwardly wicked man : and seemed to think that if he had been so, it would have been much easier to convince him of sin."

We shall conclude this chapter with another quotation from the Missionary's journal.

October 3rd. "I hope Dwij and his two friends are progressing. He observed lately, that he saw very plainly that the Banbasi and Taji (those who have renounced the world) were actuated solely by selfishness—that, in effect, they said to all other people, 'Go you to hell, only give us something to eat in the jungles, and let us go to heaven.' On his saying that he had been refuting a Pandit with respect to the transmigration of souls and endless generations, I explained to him the absurdity of talking of the infinite duration of beings, which measure their existence by progression, as though there could be a little and a great eternity. He applauded the idea, and evidently *felt he had now another weapon against his*

adversaries—another string to his bow. In speaking on the Holy Trinity, he said he could manage that subject very well, because he looked upon the persons in it as (*Upadhi*) manifestations of assumed characters. I assured him it was much more than that, and that God would teach him. It is clear that he wishes to make Christianity appear very reasonable to others; and is extremely desirous that there should be nothing in it for which he cannot give a satisfactory account. There is obviously pride involved in all this. However, I trust in God for him, who has graciously brought him thus far.”

“I was much struck while conversing with him on Tuesday evening, about the evil of sin, and the holiness of God, that in Christianity there is ample provision for the full and unreserved display of both. Let me see all my sins in all their aggravation and enormities: and, on the other hand, the holiness and justice of God in all their perfection and infinitude, and I have no need to shrink: nay, on the contrary, I am called upon to seek a full discovery of both; and the more I see of them, the more shall I understand and value Christianity. With all other religions the case is just the reverse.”

CHAPTER V.

"Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders." Jer. iv. 4. "Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom." Micah vii. 5.

If there is one evil more prominent in Hindustan than another, it is the want of mutual confidence, and the readiness with which the natives will betray each other. From this evil, however, as from all others, some good is produced. It furnishes the foundation for the security of the British rule in India; and it has led some reflecting minds there to feel the necessity of the introduction of some system superior to Hinduism or Mahomedanism, before the principles of veracity and confidence can be again established amongst them.

It seems to be in accordance with one of the laws of our nature that, in proportion to the honesty of our own hearts we are predisposed

to confide in others ; and it is only from having been repeatedly deceived, that the honest, truthful man learns from necessity to be wary and suspicious—qualities, which but for their necessity, he would abhor.

These thoughts have arisen in the writer's mind from reflecting on Dwij's circumstances in the month of October, 1847. As we have already mentioned, there was a Dandi (a man professedly separated from the world, and dedicated to God) with whom he had taken much pains in endeavouring to convince him of his errors, and of the truth of Christianity. He also told him his own views on the subject, and confided in him so far as to disclose to him his full determination to become a Christian. Dwij had no sooner done this than he was betrayed by his supposed friend, who went and made his uncle acquainted with his intentions. This put the uncle into a great rage. He seized Dwij and beat him unmercifully : he then proceeded to make a great fire, in order to burn all the books Dwij had received from the Missionary. In the mean time his brother came in and advised him not to do that, but to send them back to the Missionary's house, which accordingly he did by two servants. Having done

this, he shut up Dwij in a room, and declared that neither he himself nor Dwij should eat any thing until he had promised solemnly to give up Christianity, and all thoughts of becoming a Christian. He thus brought the poor youth into such straits, that he at length, from compulsion and fear, gave the required promise; or, at least, declared that he would not become a Christian immediately on leaving his house, but would live in a kind of intermediate state for some time before receiving baptism, and thus not cause his uncle to lose *caste*. After this treatment Dwij lost all confidence in his uncle, and took the first opportunity to make his escape, and came to the Missionary, and claimed legal protection against his uncle's violence, declaring that he did not consider his life safe. The Missionary, for obvious reasons, was loth to bring the matters formally before the magistrate. After consultation, and advising with friends, it was determined that, as he could not from his engagement, and regard to his family's caste, come and live at once on the Mission premises, he should go and live in another part of the city, quite away from his uncle, and that the Missionary should send a couple of men to keep watch over the house by

day and night, lest any violence should be attempted against him. All this was accordingly done. When Dwij was settled in his new abode, he wrote to his uncle to claim his wife, who had promised to accompany him. The uncle wrote a severe letter in reply ; in which, after emptying the vials of his wrath, by saying every cutting and bitter thing he could think of, he condescended to inform him that his wife had gone to her mother's, whence he might get her if he could.

The Missionary's heart was greatly cheered by the truly Christian spirit which Dwij manifested under all his sufferings and persecutions. It appeared as though he thought of nothing, and lamented nothing but his own great sinfulness. The marks of a truly penitent spirit were pleasing and very satisfactory.

With his usual candour and straight forwardness he stated, in conversing on the sacred Scriptures with regard to prophecy, that he did not see amongst the prophecies from the Old Testament of Christ, that any unequivocally and directly referred to him, excepting the fifty-third chapter of Isaiah and the ninth of Daniel ; of course the Missionary endeavoured *to show him his mistake.*

On the 12th of this month (October) one of the two young Pandits, mentioned frequently above as having been almost inclined by Dwij to become Christians, and as having been introduced by him to the Missionary, left his friends and relations to join Dwij, resolved to share his fate.

We extract from the Missionary's Journal of this date as follows:—"B. K. was waiting at my house when I got up this morning extremely anxious to see Dwij, to whom he wrote a note, which I at once forwarded. On receiving the note, Dwij was overjoyed, and coming with all the speed possible was at my house by ten o'clock. We had then reading and prayer, and serious consultation; and it was finally determined, as B. K. feared his friends might discover where he was, and come, and, if not take him away by violence, at least cause a great commotion, that they should withdraw for a few days into the country, yet without informing me where they would go, that, as they said, I might be able to state my ignorance of it to all inquirers."

"My own soul has been much blessed in intercourse with them. God's presence and blessing have, indeed, been vouchsafed to us. May

he go with them ! They are dear to my heart. They left my house about half-past four, p.m.

“During the day Dwij asked me the meaning of John xiv. 12, ‘He that believeth on me, the works that I do shall he do,’ &c. I reminded him how it was literally fulfilled in the Apostles, and in those upon whom they laid their hands. But, I said, I attach also a moral interpretation to it ; and in this sense we see it wonderfully verified from the time that 3,000 were converted by one sermon of St. Peter’s, to the present day. Why, you yourselves—Indian Brahmans, brought to renounce your own religion, and to embrace that of foreigners—are proofs of the truth of this gracious declaration ; and all this, remember, comes to pass because of prayers being offered in Christ’s name (with Campbell, I connect the twelfth and thirteenth verses as one sentence) ; so that Christ’s people, doing greater works than he himself did, is no derogation to him, but just the contrary, because he alone it is who enables them to do them. Dwij was satisfied and pleased with these remarks.”

CHAPTER VI.

IN this chapter,—in which we shall endeavour to bring our account of this interesting conversion to a conclusion,—before making our readers acquainted with the hard-earned victory, in Dwij's case, of grace and truth over nature and error, we have two painful occurrences to relate ; one, the drawing back of Dwij's friend, B. K. (whom, for convenience sake, we will term *Doubtful**); the other, Dwij's own partial and temporary relapse, but which, thank God, issued in the more undoubted and glorious "triumph of truth."

1st. *Doubtful's* drawing-back. This, it is superfluous to remark, was deeply painful to the Missionary, as well as to his dear Missionary brethren, though he had never felt the confidence in his decision and resolution that he

* The names are concealed throughout the whole of this narrative, lest, should it become known at Banaras, evil should result, whether with regard to the Heathen or the Christians.

had in the case of Dwij. We stated, in the last chapter, that the two friends, both apparently sincere and determined candidates for the cross and the crown, had withdrawn from the gathering storm in the city into the country. They went as far as Jaunpur, a city nearly forty miles from Banaras, and were kindly received by a brother Missionary resident there, and his Catechist, a pious, intelligent convert. Here their hands were strengthened, and their hearts cheered. They remained about ten days. In the mean time, their relations were in great trouble, and knew not what plan to adopt in order to recover them, before they had positively done anything that would cause them to lose caste. With regard to Doubtful, they were particularly anxious; but Dwij they seemed to have little hopes of, esteeming him too far gone. One design they formed was to raise their clan—all the Maharatha Brahmans in the city—and come in a body and take them by force from the Mission premises. This, however, they relinquished; finding, I believe, they were too late, the fugitives having made their escape. They then came to the Missionary, to try to obtain information regarding them, concealing with difficulty their



smothered wrath. It is on occasions like this that the Missionary in India feels the importance of the protection afforded him by the British Government. Had it not been for this, the Missionary, and his brother Missionaries, too, would, no doubt, humanly speaking, have been torn to pieces, their families murdered, and the Mission totally destroyed. These external safeguards, thrown in such a wonderful manner around the Missionary of modern days, seem in lieu of the miraculous powers granted to his friendless, exposed predecessor of ancient times. This the writer has frequently observed to Natives of India, in answer to their demands for miracles; and they have been impressed and silenced by the remark. To give an instance of the cunning of the Hindu, and—however respectable, however learned and devout—the little regard he has for truth, when he thinks his own ends can be served by a lie,* it may be worth while to relate that, while Dwij and Doubtful were away at Jaunpur, a brother of the latter came one day to the Missionary with a letter, sealed up and directed to himself. This letter he requested the Missionary to send to his (*i. e.* Doubtful's) brother's

* *The Mahomedans are no better in this respect.*

house, by his (*i. e.* the Missionary's) own servant ; assuring him that it contained nothing but a plan for recovering to Dwij his wife (which he knew the Missionary was anxious to effect) ; and that if the Missionary would thus, in the course of a few hours, (to avoid suspicion of any collusion !) send the letter to his house, he would be sure to accomplish the object for him, and Dwij would, without doubt, have the happiness of receiving his wife in a day or two at the most. The Missionary took the letter and looked at it (that is, at the direction), and then at the man, and hesitated. He was exceedingly desirous that Dwij should, if possible, recover his wife, but he felt there was something wrong connected with this letter, and that he could not possibly, in appearance even, and for any consideration, be a party to anything like deceit. He, therefore, returned the letter, telling the man he would have nothing to do with it. He was deeply chagrined, but could not help himself. This, of course, tended to increase the Missionary's suspicions. Now, what was the real state of the case, as it afterwards came out ? Why, *simply* this, that there was not one word in *the letter* about Dwij's wife. It purported to

be a letter from Doubtful to his brother, stating that he had done nothing contrary to his caste, that he had no idea whatever of becoming a Christian, and that he had merely gone into the country for a little change of air, hoping soon to return ! This letter, being conveyed by the Missionary's servant, would, the man thought, be a sufficient proof in the estimation of his brethren (to whom, of course, he intended to show it), that it had really come from his brother, and that he was, and intended to be, notwithstanding all the calumnies to the contrary, as good a Hindu as ever !

The lamented fact of Doubtful's drawing back is told in a few words. On his return from Jaunpur, in company with Dwij, his brother met him near the Mission Compound at Banaras, fell at his feet, beat his breast, and entreated and conjured him, by every thing he held dear, and by every thing he held sacred, to go home with him. He succeeded ; poor Doubtful was overcome ; and he allowed himself to be led away. He was not, however, so easily received back into *caste*, and it is doubtful whether he has yet been restored,* notwithstanding the

* From a letter inserted below from Dwij, it will be seen *that he has not yet been restored to his caste.*

asseverations of his enraged brother, that he has done nothing contrary to it. He appealed also to Dwij : but this was unfortunate for him ; for the people declared that Dwij himself, having lost *caste*, his testimony could not possibly be received in the case.

We come now to relate, if possible, a still more painful fact, that of the relapse of Dwij himself, though, thank God, it was but for a few months.

After his return from Jaunpur, and Doubtful's forsaking him, he took up his abode for a short time in a Native house near the Mission Compound. But instead of coming forward boldly and decidedly, as was hoped and expected, as a candidate for baptism, he began to express a desire to try Hinduism once more, with respect, especially to its practical part ; intimating that, should he leave it now, it might be said that he had not shown it fair play, not having tried its various remedies for sin, and means of acquiring Divine knowledge. The full and perfect repetition of the Gytri,* to which most extraordinary blessings are promised, and other holy texts, he was particularly anxious to test. The Mission-

* A Sanscrit text.

ary saw it was nothing more or less than a well-laid, and well-concealed snare of the devil, and warned him accordingly ; but all to no purpose. He wished, he said, to be able to tell the Hindus, after he should become a Christian, that he had tried every thing Hinduism could offer, and all to no purpose. A dangerous experiment for one in his circumstances, and with the knowledge he had already obtained of "the way, the truth, and the life."

He was, also, no doubt discouraged by Doubtful's leaving him ; and drawn, too, strongly by natural affection to his relations, especially his father. "The image of my father," he one day observed to the Missionary,—*"the image of my father seems to be continually before me. His last look so full of reproach, of sorrow, and of agony, I cannot forget it : it haunts me day and night ; sleeping and waking there is my mourning, unhappy father, present to me. I must—I must return."* And return he did, but not to peace. No, God was too good to him to allow him to enjoy peace or satisfaction away from him.

Soon after this, circumstances required the Missionary's return to Europe. Dwij visited *him several times before he left, though he had*

betaken himself to the repetition of the Gytri, and his old manner of worship ; mixing nevertheless with this (inconsistently enough!) the reading of our Sacred Scriptures, prayers, &c. It was very clear that he was not happy : so much so, that the last time he saw the Missionary he promised him, and gave him a note of hand to certify him, that he would come down to Calcutta, and see the Missionary before he sailed, and most probably receive baptism. This promise he failed to perform, which he afterwards acknowledged and deeply regretted. The Missionary's heart was much comforted a few days before he left, by a Brahman, who had formerly visited him in company with Dwij, informing him that he had just called on Dwij, and that he still declared his conviction that there was salvation only through Jesus Christ.

On the Missionary's arrival in England, in the end of May, 1848, his heart was greatly rejoiced on learning, by letters from his brethren at Banaras, that Dwij had at length, through grace, burst every bond and overcome every obstacle, and received baptism in the name of the Lord Jesus. Glory be to God !

From a valued member of the Mission, Mr. M——, the Missionary received a full account

of all the circumstances. The following are extracts from it :—

“I write to give you particulars of poor Dwij. I had not seen him for a month after our return from Allahabad. One day, his uncle called on me and told me he had called (*i. e.* begun to renew his visits,) as a person connected with him (*viz.* Dwij) had ceased to visit us, and had now given up all idea of doing what he once thought of (*i. e.* of becoming a Christian). However, on the 9th of February I had the great pleasure of a visit from Dwij himself. From that day he visited me regularly two or three times a-week, until Sunday, March 12th, when he determined to be baptized, but at Jaunpur ; so I started him off upon an Ekka (a native conveyance) at once, for, to use his own words, it was *jaldi kakam*—work to be done at once.

“I will give you particulars, as I know they will be most interesting to you.

“February 9th. I spoke to him seriously on the danger of delay ; but he was still undecided. He talked of two months longer that his father wished him to remain. I warned him against this device of Satan. He seemed in great distress. He had noted a great many passages of Sacred Scripture to inquire about. I explained

them to him, and showed him that his doubts were mere quibbles, by which Satan endeavoured to draw off his attention from the great business he had in hand. His uncle had met with some Unitarian at Gazeepur, who had given him advice about his nephew. I pointed out to him some of their methods of explaining away the plain language of Scripture. He soon saw the folly of it, and troubled himself no more about those who, as he himself shrewdly observed, admit the New Testament, but deny the divinity of Christ. We had prayer before he left, and he promised to come again on Sunday. I asked him if he still prayed. He said he did in his mind, but that he did not kneel down as he used to do. I warned him against giving way to this deceit of Satan.

“ Sunday, February 13th. Dwij came as he had promised. I sent off to Mr. L., who wished to see him. He came, and told him what you had written about him. He thought much of the anxiety you felt for him. We had a very long conversation. He seemed in a more healthy state than on Wednesday. He said he had resumed his former habit of prayer, and had found comfort. Mr. L. spoke to him plainly *and faithfully*. He still had some trifling

objections, such as animals suffering on account of man. This he thought was fully accounted for on the Hindu hypothesis of former births, &c. I showed him the fallacy by tracing it back to the beginning. He admitted it was insufficient. We engaged in prayer, Dwij very earnestly, that God would give him strength.

“Wednesday 16th. Dwij came again. He was in a very nice frame of mind. He said that on Monday a question arose in his mind, whether Christ really was the only Saviour or not. He was on his way to bathe, and while musing on the question, it seemed to come to his mind with greater light and force than ever, that Christ is indeed the only Saviour, and that there can be no other. His father had that day changed his residence, thinking the change might be beneficial, and had got him, Dwij, to make a kind of promise to remain with him two months longer. I asked him when these two months began. He said, last Monday. I endeavoured to show him the great sin he was thus committing. He admitted it, and laying his hand on his heart, sighed, and said, ‘Oh, this heart.’ I prayed with him. He did not himself on this occasion engage in prayer. *He was evidently very unhappy.*

“Sunday 20th. On my return from the Hindustani chapel, I found Dwij, and his father with him, at my gate. Shortly after Dwij came in. I found that his father had come so far with him, before he could get a promise from him that he would return. He came even to my house without giving the promise. When they parted, his father said, ‘*Ham pran denge*’ (I’ll destroy myself). Still Dwij did not promise; but when he saw his poor father turning and going away, his heart failed him, and he went after him, and promised again to return. His mind did not seem quite so serious to-day. He spoke a good deal about eating meat. And said he did not think he could ever eat it. I read to him, Rom xiv. &c. He seemed satisfied on this point; and then referred to a great many other passages on which he felt difficulty. The Bengali doctor at the hospital, had been talking to him about Phrenology; but in attempting to prove that man is a mere animal, he overshot his mark. Dwij seems to think nothing of what he says. After prayer, he departed, taking with him a copy of the Old Testament, and requested me to send my servant with him, to make himself acquainted with his place of abode; that, in case

of his not coming when he promised, I might be able to send and make enquiries respecting him. He seemed to be apprehensive that violence might possibly be used towards him."

"Tuesday, February 22nd. He came early, and told me that he had no comfort in remaining at his own home ; he had, therefore, come to remain with me, that he might read quietly. Still undecided and unhappy. Brought some objections to some parts of the Pentateuch."

"Wednesday, 23rd. I took him to see Mr. M.,* who was here on his way to Azimgarh. He seemed in a pleasing state of mind ; and spoke much of the guilt he must have incurred in keeping back so long, and in being the means of keeping Doubtful back too. Mr. M. spoke very kindly to him ; and gave him a copy of the Life of Christ, which he had just published."

"Sunday, 27th. He spoke much to-day about his procrastination ; but expressed his determination not to remain unbaptized over the two months. I told him that, notwithstanding his resolution to be baptized, he was sinning against light ; and that he thus deprived himself of

* The gentleman whose Sanscrit tract *Dwij* had read at the beginning of his enquiries, as already noticed.

much happiness, and kept his father in greater anxiety than if were to come forward boldly, and confess Christ at once ; and that if he would do this his father, even, might be induced to follow his example. Read with him part of Ephes. vi. He prayed fervently for strength."

"March 2nd. To-day he seemed more unhappy than ever. He said his sleep 'went from him.' He even spoke of remaining here altogether ; but again, when he thought of his father's grief, he could not resolve. We spoke to-day about heaven, as set forth in Sacred Scripture."

"March 9th. Most unhappy and deeply convinced of the sin he is committing in delaying his baptism. I read the vision of Dry Bones ; and, in remarking upon it, showed him that, if he had not the Spirit, it would profit him nothing, whatever else he might have. He allowed the truth of this. I spoke to him also of God's judgments upon the Israelites, because they would not go up to possess Canaan at God's time, but would choose their own. He felt the force of this. After prayer, he asked me if he might remain here altogether, as he *was* so very unhappy at home. Of course, I *made* arrangements for him immediately ; and

next morning he came early, bringing all the books I had given him. He spoke of coming forward immediately, notwithstanding the sort of promise he had made to his father. He told me that questions which had arisen in his mind as doubts, had left him more convinced of the truth and excellency of Christianity. I warned him against resisting these convictions."

"Sunday 12th. He came to me early, and told me that he had determined, at last, to receive baptism; but that he must go to Jaunpur for the purpose. So he went, as stated above. I received a note from him, advising me of his baptism, on Tuesday 14th. He simply states, 'Through God's goodness I arrived safely here on Monday; and to-day, *Mangal*, viz. Tuesday—which in their language means also *gladness*—a little after eight o'clock, I was admitted by baptism into the Church of Christ.' I trust now the Lord will be with him, and strengthen him."

"A few days before his departure to Jaunpur, an answer to inquiries respecting him appeared in one of the Banaras Native newspapers, stating that Dwij 'was all right and doing his *Brahman Karm*,' i. e. attending to his own religious rites as a Brahman ought to do. In

to-day's Urdu paper there is the following — 'The son of a most respectable man, Dwij, went from here on the 12th to Jaunpur, and there through error wandered into a ruinous path, and has come to eat and drink with the Christians !'

" Mr. M. adds, 'There was an attack in one of the Banaras Native newspapers upon Dwij, after his baptism, to which I received his reply for insertion in the same paper. As I thought it would gladden your heart to see his firmness, I enclose a copy of it.'

" The following is a translation of this paper — 'My compliments to the Editor of the Banaras Newspaper.—In your number of the 23rd (March), either you yourself, or some other person, charge me with madness in that I have embraced the religion of Jesus, which religion you esteem a beguiling and ruinous path. But this is sheer enmity and altogether false From your own statements in former numbers, it is clear that I was earnestly engaged in examining the truth of this religion And this indeed is correct, that for a length of time I was so engaged, and in consequence of doubts remaining on my mind I was prevented from *embracing* it. But God, who alone is the de-

liverer from the net of error, removed those doubts. Then I openly, for the remission of those sins, which after the custom of my forefathers I had committed in ignorance, gave myself up to God the Father, and the Lord Jesus Christ.

“‘I now humbly make my petition to men of understanding, and beg them to judge as to the charge which you prefer against me, of having lost my reason when I became a Christian. From this absurd charge, it appears that you know nothing about the matter. For this matter does not concern meats and drinks, and other outward observances; but, to embrace the religion of Jesus is with the Spirit, and with humility to worship the one God, and by the grace of the Holy Spirit to obtain purity of heart, and for the remission of sins to take refuge with the Saviour Christ, and to renounce all false ways. In these and such like spiritual excellences, consist the substance of Christianity. Let wise men, then, determine whether to embrace it, is foolishness or wisdom. If it be foolishness, blessed be such foolishness.

“‘Now, as to my having renounced Hinduism, let it be known that I have not done this without enquiry; but having by incontrovertible

arguments seen its falsehood, I have renounced it. Thousands of your so-called divine teachers have described God in a thousand (contradictory) ways : from which it is clear that they knew nothing at all about him ; but each one, according to his ability, wrote something in order to get himself a name. What foolishness is this, to esteem such a compound of ignorance and unholiness—a description of God ! And as to Krishna being God, it is very plain that whoever wrote his account knew nothing about the Divine attribute of holiness. As to the Purans (sacred books of the Hindus), they are full of nonsensical stories about the sun and moon, and the earth. For instance, they state that at an eclipse Rahu (a planet) eats up the sun and moon ! And are ignorant that it is merely by the shadow of the earth or moon that an eclipse takes place. If any one, renouncing prejudice and a party spirit, will examine the matter, he will be convinced that Hinduism is the invention of men. May God have mercy on (you) all, and remove the veil of prejudice ; in order that no one, for the sake of this vain world, may renounce truth, the enjoyment of which is for ever and ever.

‘ Your obedient, DWAJ.’ ”

On receiving the above pleasing and satisfactory account of his baptism, &c., the Missionary wrote to Dwij, to encourage and strengthen him, and give him instruction as to his future course of reading, &c. In due course of time he received in reply a letter, of which the following is a translation :—

“Dwij to the Missionary, sendeth greeting,—Your letter I have received. It has afforded me much pleasure. I am very thankful for the advice which you have kindly given me, and will attend to it ; and through God’s help, will follow your directions. You have been of great assistance to me from the first, and always very anxious about me, and manifested the greatest love to me ; I am, therefore, deeply indebted to you.

“You, Sir, know my disposition—what a doubting, wavering man I have been. Indeed the Devil, who has been the destroyer of man all along from the beginning, had obtained entire control over me* : so much so, that I broke my

* It may be observed here that Hinduism knows nothing of the Devil. Hence what a change must have taken place in this young man’s mind before he could feel and write thus of the “father of lies,” of whose *existence* a short time since he was ignorant.

promise to you, also (*i. e.* of coming to Calcutta); for which I am deeply ashamed.

“After I wrote to you in Calcutta, I felt much grief and regret, well knowing that until you received intelligence of my baptism you would not cease to mourn over me. After I had written to you I went on, attending to the worship of the gods, &c., but my heart was not in it, though I urged myself to it. After a short time, however, the Lord put this thought into my mind : how long wilt thou remain in this undecided state, tempting (God); and if death should find thee in this condition, what will then be thy fate? So I determined to leave (home, &c.); but I cannot describe what I suffered from leaving my father, with whom I had now been in intercourse and fellowship again for three or four months. However, the Lord, of his great mercy, extricated me from this snare also. But on account of my great regard to my dear father, and from consideration to his feelings, I thought it better not to be baptized at Banaras; I, therefore, went to Jaunpur, where the rite was performed.

“Mr. H. (the Missionary who baptized him), like yourself, is exceedingly kind to me. But *he, alas!* is also leaving for England. So there

is nothing for me to depend on, but merely the mercy of the Lord. Besides him there is no Saviour for such an ignorant, stupid sinner as I am. Pray do not once forget me in your prayers, that God may be pleased to preserve me from Satan's snares and my own evil heart.* Do not also, I beseech you, forget to pray for my dear father.

"You say nothing in your letter about returning to us. We are all thirsting to see you again. So may God speedily bring you back.

"My compliments to your family. May God grant you all much peace in every way!"

"December 13th, 1848."

Mr. H., by whom Dwij was baptized, says, in a letter the Missionary received from him, "He (Dwij) is, indeed, a child of grace, and a pattern of meekness and every Christian virtue."

In a letter which the Missionary received from Mr. M., it was stated, that after Dwij

* Thus writes one who has been taught from his birth, being a Brahman, to look upon himself as an incarnate god. How wonderful the power of God's grace, and how wonderfully the same in its effects, whoever be the subject of it.

returned from Jaunpur to Banaras (where he at present is), he expressed a great desire to go and speak to his perishing countrymen, and especially his friends and neighbours near his father's house, of the "Great Salvation." He was strongly advised by Mr. M. and others not to venture ; but his heart was too full of zeal and love to desist ; and one day, without saying anything to any one on the Mission premises, he went. The Missionary regrets that he has mislaid the letter containing the account of his adventure ; but the purport of it was this, that when he arrived among his people, he took out a Christian tract, and began to read it to them. They hooted him and abused him, and proceeded from one thing to another, till, at length, they began to cast mud at him ; so that, poor young man, he was glad to make his escape with whole bones. He showed his clothes to Mr. M., all soiled with the mud and dirt they had thrown at him, and, smiling, expressed himself to this purport, "O, I'll go again and again, and by-and-by they'll get tired of treating me thus."

Before concluding, we will give the translation of another letter, recently received by *the Missionary* from him. It is as follows—

“Your child in Christ, Dwij, wishes you peace in every way. Through the Lord’s mercy I am well, and very desirous to hear of you and your family’s welfare. I sent an answer by Mr. H. to your kind letter formerly received, in which I stated all my circumstances.”

Then, after informing the Missionary with regard to his reading, &c., he goes on to say—

“Now, blessed be that merciful Lord, who, having turned my feet from the way of destruction, has made me a traveller heavenward ; and ever bears me up, and helps me : so that whenever, through my blindness, I stumble and fall, he bears me up in his hands, and heals every wound. Whenever, through weakness, I become tired and weary, he takes me in his bosom, and leading me (like a child), causes me to arrive safely at the next stage. I, a helpless, wretched sinner, have to trust only in him, that he, having brought me through this pilgrimage, will cause me at last to stand on Mount Zion. For, as regards myself, I had forfeited life, and earned death ; but the beloved Son of God has conquered death, and obtained life for me. God, whose every attribute is infinite, when he opened the treasure-house of his mercy, then was closed the

account of sin ; and now it matters not whether a man has been a great sinner or a little sinner (there is mercy alike for all who return). Hence arises my hope and comfort. When I was hindered for years from embracing Christianity, and, through a doubting disposition, had no peace, you then, Sir, showed great consideration for my wretched case : otherwise, no man's miserable condition would have equalled mine. ' O wretched man that I am, who shall deliver me ? ' However, I have lodged my appeal in the court of heaven ; and I know well that the King of that place will regard the prayer of the destitute, and not despise their prayer. (Ps. cii. 17.) And the answer shall be ' Yea, and Amen.'

" With regard to my poor father, he is, as ever, mad upon his idols ; and a lying confidence has got such entire possession of him, that I know not what I can do for him. My only trust for him is in God. One thing gives me hope regarding him, which is, that although he has ceased to speak to any one, he is yet willing to speak to me ; and instead of abominating and refusing to see me on account of my having become an apostate, he shows great *love to me* ; and if he does not see me at least

once in four or five days becomes quite distressed. Moreover, another ground of hope which I discern for my dear father is this, that, unlike other Hindus, who just go through the rites of their religion without any further concern about it, he is ever hoping that he shall, sooner or later, obtain satisfaction and comfort. If he does not find it this month, he buoys himself up with the hope that he shall next month ; and thus he goes on, and has gone on for years. And now that he has had such great grief on my account, (in consequence of his becoming a Christian) he is sustained only by this false hope. So that I should not be at all surprised if, through God's mercy, when he shall have been brought to despair of obtaining comfort in his present course, he begin to seek it where alone it can be found (*i. e.* in Christ). Never forget me and my father, please, in your prayers.

“ With regard to Doubtful, his case is very lamentable. He has become altogether cold. He has not, however, yet been restored to his caste ; * and what may be God's will respecting

* He was put out of caste because of joining Dwij when he went off to Jaunpur, as related above.

him I cannot imagine. From fear of man he keeps aloof from me. So, also, G. Shastri and B. Shastri, who had become well acquainted with the truth, have turned aside, and become perfectly hardened again, and are now my enemies. May the Lord bring them back !

“ We have begun to count the days till you return. May God soon restore you to us ! ”

“ *Banaras, April 25th, 1849.* ”

We will only add that one fervent desire of the Missionary, and of his brethren in the work, with regard to Banaras is, that, if God should “ build up ” the subject of this Narrative, and others now being educated, and duly qualify them, they should be ordained as ministers of the Gospel. The Lord hasten it in his time.

APPENDIX.

Prospectus for the formation of a Society, to be entitled, "The Banaras Church of England Education Society."

THE writer of the preceding pages, feeling the importance of education, that is, *European* education for Banaras, drew up, six or seven years ago, the above Prospectus: and, as it embodies his views on the subject of education, and is not very long, he here ventures to present the reader with a copy of it.

"The City of Banaras is well known as the seat of Hindu learning and superstition. The number of inhabitants is calculated to be, by some two,—by some four,—and by others six hundred thousand. Besides which there is an immense number of Brahminical students, who come here from all parts of the country for their education. In addition to these, must be taken into con-

sideration the crowds of pilgrims continually pouring in from all parts of India. The number of people, also, who congregate at the *melas* (religious fairs) held here, is almost incalculable. Mr. Prinsep estimates it at 100,000, *besides* the inhabitants of the city.

“This city thus presents to the Christian philanthropist an important and interesting field of labour ; not only on its own account, as one of the most populous and wealthy cities in India, but as commanding the devout reverence of all Hindus, from the Himalayas to Cape Comorin, as being, to use the words of one of the natives themselves, ‘The mother of the Hindu religion, and the grand theatre of its idolatry.’ Now, it is the youth of this city, and those who come here for their education, whom it is desired to impregnate with sound Christian knowledge ; which we have every reason to believe,—such is the situation and influence of this holy place,—would be sure, in the course, we may say, of the second generation, to spread through the length and breadth of the land ; so that that which has hitherto been the spring of *India’s* corruption, would be transformed into a

fountain of life,—moral, intellectual, and spiritual,—whose streams would go forth for the healing of the neighbouring nations.

“I. To convey an idea of the manner in which it is proposed to attempt the accomplishing this will be our next endeavour.

“In the first place, it is evident that the Church Missionary Society could not, had they the means, which at present they have not, devote to such a purpose the large sum which would be necessary, from funds collected chiefly for the direct preaching of the Gospel : and that the object proposed cannot be accomplished by government schools, even were they conducted upon a superior scale to what they are, is clear, from the fact, that all allusion in those schools to Christianity in any shape or form whatever is strictly prohibited.

“We remark, 2nd. That the Church Missionary Society have already an Institution, called the “Banaras Free School,” established by the munificence of Rajah Jy Narayan Ghosaul, which has a daily average attendance of 160*

* Now, with a branch school or two, it has nearly 400 scholars.

boys, and an income of about 400 rupees a-month. It is this school which we wish to form the nucleus of our new and enlarged sphere of operations, and the Church Missionary Society would doubtless be most happy, under rules and regulations which might easily be drawn up to the satisfaction of all parties, to have the usefulness and efficiency of their school so much increased. A new school-house has, by the liberality of Rajah Sutt Chunn Ghosaul, grandson of the founder, been lately erected, capable of containing 600 scholars. Here we would commence operations ; the situation is admirable, and the number of boys would doubtless rapidly increase.

“II. We come now to consider the kind and degree of knowledge it is intended to communicate. On these points we shall, perhaps, convey our meaning in the fewest words, by stating, that we propose the General Assembly’s establishment in Calcutta as our model ; only bearing in mind that, in consequence of the immense difference of circumstances between Banaras and Calcutta, our knowledge must be *conveyed not only through the medium of Eng-*

ly, but of the native languages also ; and, perhaps, more through the latter than the former.

“Our design will now be perceived to be, to bestow a sound and liberal education, of course entirely on Christian principles, through the medium of our own and the native languages.

“III. The instruments required.

“Three Professors. One to take the English, the Sanscrit and Hindi, and one the Arabic, Persian, and Urdu department. Each be well read in mathematics, astronomy, &c., and furnished (of course, at the expense of the society) with instruments and apparatus for illustrating, by experiments, their lectures in chemistry, astronomy, &c. In addition to these, an assistant English schoolmaster or two, and scribes ; and also native moulvees, and pundits, will be required. The books, as far as the English language is concerned, are ready ; in the Sanscrit, the late Mr. Wilkinson, of Calcutta, prepared many. So that upon this point not much difficulty is apprehended. The professors must not only be men of first-rate attainments as scholars ; but also strictly or-

thodox, and eminently devoted and holy as Christians.

“IV. The means for accomplishing our design.

“The expense connected with such an establishment would obviously be great. The united salaries of the three professors could not be less, besides their houses, than 1000* rupees a-month, and ought, perhaps, to be more. Add to this, 150 rupees and 100 rupees for the assistant schoolmasters ; 60 rupees for a moulvee and pundit ; 50 rupees for monitors ; and 30 rupees for other teachers in the native departments ; making altogether, 1400 or 1500 rupees a-month, upon the very lowest calculation. In case the attendance rose to 600 or 800 boys, the monthly expenditure would, of course, increase in proportion. To meet this there is, as has been already stated, a monthly income of nearly 400 rupees ; so that we require about 1000 rupees a-month, besides having to build houses for the three professors, which

* The value of a rupee is generally about two *shillings*.

cannot cost less than from 12,000 to 15,000 rupees. An allowance should also be made to the students of the first classes of one and a half or two rupees each, to enable them to remain longer at school; or, numbers of them, especially those who come from the country, would be obliged to leave prematurely.

“V. What reasons have we to hope that a school of this description would succeed? There are several—

“1st. All schools established here *have* succeeded, in proportion to the pains bestowed upon them, and the suitableness of the means employed to the end proposed.

“2nd. There is a growing desire amongst the people, the Hindus especially, for sound knowledge; and also a consciousness that, in comparison with us, they themselves neither have it, nor have the means of acquiring it; and that, therefore, they must receive it from us.

“3rd. There is a very great number of almost destitute young Brahmans; who come here from the surrounding country for their education, whom a rupee, a rupee and a half,

and two rupees a-month each, would retain in the school for years.

“ Thus, could the means be procured, and right men, we might calculate, with a great degree of certainty, in respect to the rising generation, on the demolition of Hinduism at these its head-quarters (and only think of the influence this would have upon the whole of India). Every lecture on astronomy, and every experiment in chemistry (to witness which people of every age and rank would doubtless go in crowds,) would draw a stone from the foundation of the antiquated and already tottering fabric, and soon would the whole be seen crumbling in the dust. We could not, of course, calculate with the same degree of certainty upon Christianity’s taking its place ; because it is set up ‘not by power, nor by might, but by my Spirit, saith the Lord.’ But there are experienced Missionaries at work in the city ; who, while sound learning would be thus communicated in the school (or college, or whatever it might be called), would be proclaiming in the chapels and other preaching places, and *offering to every soul the Gospel of truth—*

that only religion which stands the test of science and learning, and shines the brighter the hotter the fire is to which it is exposed.

“What we want then is, two or three Christian Socrates, with the means to support them ; and, with the blessing of God, Banaras shall be brought to embrace the truth as it is in Jesus. The Hindus have a saying, that only that which we either spend ourselves, or give to others, is really our own : O ! that all the Lord’s people might be induced to appropriate that which they do not require for themselves, by giving it to promote the temporal and eternal good of their fellow-creatures, then our object would soon be accomplished.”

“Banaras, April 28, 1843.”

“P.S. Supposing the large sum required upon the above scheme could not be raised at once, it has been suggested, that the endowment of one professorship, say for the English department, might first be attempted ; and for this more than half a lac (50,000) of rupees would probably be required. However, whether the plan of endowment be adopted, or

whether the Institution be supported by annual contributions, must of course depend upon the manner in which this appeal is responded to by the public. Immediately after a sufficient number of subscribers' names have been obtained, a committee of gentlemen in Banaras will be formed, to determine the mode in which the funds shall be applied, to form rules, &c., and to manage the general business of the Society. It may perhaps be as well to state, that the Committee of the Church Missionary Society in London, have already agreed to send out one professor this year, upon the understanding that his salary will be paid from local funds."

The above "Prospectus" was not adequately responded to—in fact, instead of 100,000 rupees, it scarcely raised 10,000 rupees—although Jy Narayan's school has since been placed on a much more efficient footing, as may be seen from the Reports of the Church Missionary Society. But it is not at all yet what Banaras has a right to expect from England and England's Christians.

B. H. Hodgson Esq., late resident for the

Government of India at the Court of Nepaul, a zealous friend to Native education, drew up a plan for a Normal Institution, which also from some cause failed. On that occasion the writer of the "Prospectus" received from Mr. H. a letter, which, though its immediate reference is to his proposed Normal Establishment, yet its intrinsic value is such, as coming from a gentleman of great information, and who has spent his life in India, has studied Sanscrit, &c., and knows the Natives thoroughly; and its general sentiments and views, with regard to the manner in which learning ought to be conveyed to the people of India, so entirely coincide with those of the writer, that (with Mr. H's permission for its publication) he inserts it also.

"My dear Sir,

* * * * *

"With regard to the general subject—from much experience of the sentiments and habits of Natives, I conclude that the real uses of book-learning are unknown to them, and that they dream not of the great object of arousing

the many to think, purpose-like, on the actual business of life, or of making a facile bridge from theory to practice, so that millions shall have a chance of producing a Bacon or a Newton from among their vast number, whilst every practical farmer, trader, and craftsman, is placed within reach of the principles lying at the bottom of his daily toil ; and men following letters as a craft, are made to come under the wholesome influence of common sense. I say, I think these, the real objects of national education, are undreamt of in India, as they were till lately in Europe ; and thus I account for the deplorable, as undisputable fact, that Natives are habitually and scornfully neglectful of their mother tongue, and are eager to acquire English, or Sanscrit, or Persian, solely for the power or pelf thence directly derivable by the individual acquirer of one or the other.

“Now I consider, that if we would really benefit India by book education, it must be as we benefit her by our Government and our laws ; that is, by reaching the many, by discarding book lore, or enfranchising it, in-fact ; *and that, with the objects above spoken of, as*

the only real and sound ones, we should make their realization our primary end and aim. *Mitte studia in mores in vitam* ; make knowledge the handmaid of every-day utility ; and give its acquisition the utmost possible facilities. Such are my wishes ; and, therefore, I give an unlimited preference to a vernacular medium, both for its facility, and for its aptitude to make the knowledge conveyed through it practically effective in a beneficial way ; and also for its diffusible quality—book knowledge itself being so apt to pass away from utility, or to be abused as a mere engine of selfish aggrandisement. But, though I give the mother tongues the first and second place, I give English the third ; and in my Normal College, which is not to be so much an educational establishment as an indirect means of making all such establishments efficient, I would have the *alumni* equally versed in both tongues, their own and ours. Again, I think, that to indigenate a sound literature in India, to kindle a wholesome spirit of knowledge, and to fit the spoken tongues of the land for being its organs, are mighty projects, that call for express eye-

tematic measures, subsidiary to education ordinarily so called, but which alone can make such education valuable and effective ; and in my college I want to establish and fix these measures : I want to locate therein a set of able men of the West, who shall be competent to choose the books, and parts of books, best fitted to give to India the essence of our **INDISPUTABLE** knowledge ; and to associate them with other men of this land, English and Native, who, together with them, shall transfuse that essence into the vulgar tongues of India, in the most attractive and efficient manner ; while both classes, as professors, and originators of the great change, shall have under them a set of *alumni*, chosen from the best pupils of all our seminaries, for the express and perpetual purpose of diffusing the labours of the professors, in the capacities of teachers and of translators, and of replacing those professors gradually as heads of the college ; these *alumni* to have scholarships, and to be devoted for their lives as the pioneers of a new literature ; bound to translating within the college, and to *teaching abroad* ; giving their whole talents to

indigenate European lore ; and bring to the usual educational establishments a perpetual fount for the supply of good books and good teachers.

“ ‘ Well begun is half done,’ emphatically ; let us once set the people of India in the right path, and they will follow it ; but to succeed in this we must produce the essence of our knowledge in the most attractive form, and spread it with systematic skill : the books and the teachers should be excellent ; and yet we have in India now, not only not either of the *desiderata*, but no adequate means of reaching them, except through a wasteful series of failures, and of time. No man among us is competent to select the very best books, and parts of books ; no man among us, or institution, can furnish the best translation that might be had soon, on system ; no man among us can set a-foot in India, without system, the splendid methods of teaching now in use in Europe. As for the *alumni* we now raise, it is passing absurd to suppose that they will, or can, put their shoulders to the wheel of a radical change in knowledge and education ; we must devote a set of select in-

struments to that work, make them the pioneers of the new literature, provide for them for life, and bind them to teaching for life ; we must also give them living exemplars of what is wanted, and how to remedy the defects, in the professors of the central College ; and we must choose those professors from the really able of England and of India, so that their books and their teaching shall be first-rate, and fitted to inchoate and set a-going the vast and noble project of the Europeanization of the Indian mind. It is stuff for any of us in India to fancy we are masters of any one branch of science, or that not being so, we can transfuse its essence into Indian tongues ; and it is greater stuff to suppose that our random pupils will ever, voluntarily, and unpaid, devote themselves to the painful and profitless walk of literature and instruction, as book-makers, or book-expounders.* Yet we must have the best books, best

* These avocations are never remuneratory, till the public has become their patron ; and the public will never become so, until close reference to life and its aims, govern education and letters—a result *we are just now reaching in Europe, slowly and pain-*

translated ; we must have a set of native pioneers of the new knowledge ; and the professors and *alumni* of my Normal College are to furnish and be these ; the *alumni* being provided for well for life, and bound for life to letters as their vocation and glory—and the professors, picked men of England and India, European and Native, masters of the most essential branches of knowledge, and capable of transfusing its vital spirit into the spoken languages of India, through their books, and through their *alumni*, fully trained by them in the art and science of teaching—one of the noblest and most difficult of arts. *Ecce totum !* Behold my College in its professors, and its professors or *alumni*—the latter the nominal teachers of any and every school that may want them, and the heirs of the first and original European professors, so soon as fit to take their places. Abroad, these *alumni*

fully ; but yesterday, there, men of letters and teachers were poor and despised ! Can you read my riddle now ? I want to make literature and education such that the Indian native public will become their patrons, and thus to anticipate the work of time—of ages lost in India, as in Europe, unless the remedy be adequately applied.

are to teach in English, or in the vernaculars, as the institution that sends for them, and for the time pays them, shall please ; at home, they are to study the genius of both our and the Eastern tongues, and to labour, subordinately, as translators, or transfusers, in original works, as they may be able, whilst they resume their scholarship allowance, suspended so long as they were abroad.* Let us thus, systematically and adequately, set to work, and we shall lay a solid foundation ; let us fiddle-faddle, as at present, and fifty years hence that foundation will have to be laid, with a nearly sheer loss of all *ad interim* labours.

“But I must pause, though, my heart being full, I could write for ever.

“Believe me,

“Very truly yours,

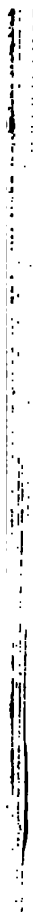
“B. H. HODGSON.”

“The Rev. W. S., Banaras.”

* Their constant duties, as teachers or translators, will prevent idleness, and they are liable to lose their perpetual endowment for proven incapacity, or indolence and bad conduct.

The writer will not add more on this subject than that it is his full conviction, long entertained, after living and labouring in the city of Banaras for many years, that the plan proposed in the "Prospectus," or something like it, is the only one (humanly speaking, and unless it should please God to renew the miracles of the Apostolic ages,) for making sure and *speedy* work in the abolishing of Hinduism. May God stir up his people to do for one of the most important, and to us English, at least, the most interesting city of the Heathen world, at once, that which they have to do; and which, if attempted by a little and a little, will cost much more, in men and money, attended, speaking after the manner of men, with a much greater loss of souls.

THE END.



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